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The EXPOSITOR

AND HOMILETIC REVIEW

A Journal of Practical Church Methods

PURELY BUSINESS

THE easiest thing it does here in East Aurora is to snow. Right now there is a veritable cascade of snow swirling off of the Roycroft Inn roof over there beyond the row of big Blue Spruce and on the side my study window a trimly carved drift gives a graceful line to an otherwise angular front porch roof. The pines about the yard look like nothing more than gigantic and pure white ostrich plumes. It is a picture to delight the eye.

And as I sit at my desk, in the warm study, I remember acquaintances of other days and see not only faces but sections familiar to memory's eye. The little leaflet *The Epiphany Call*, carries me back.

But it carries me farther than that, for on its front page I read a letter, the content of which bears passing on to you. Here it is.

The Paz, Manitoba
Canada.
Box 484

Dear Brother;

I just returned at midnight from my preaching place and while there, was asked whether I had any old clothes sent in and left over. I am sorry to say that I have none and do not know how I shall get the most necessary clothes for these poor people who make underwear from flour bags for their children.

In the 40 below zero weather, that, of course, can't keep them very warm. My utter inability to know what to do moves me to write this letter of appeal for a few old clothes, in particular underwear for boys and girls, men and women—shirts, stockings, sweaters are among the items most needed. Men's underwear, size forty six, and trousers for a fat man, same size.

It would be fine if some of your people had a few left-over clothes to give to these unfortunate people.

Fraternally;
K. F. Steiger, Pastor.

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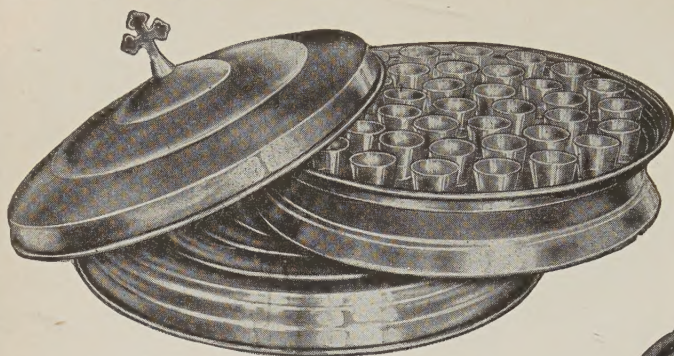
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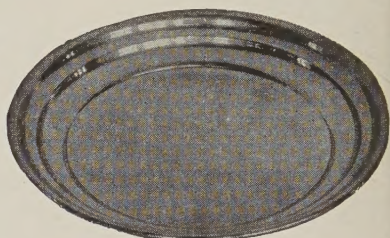
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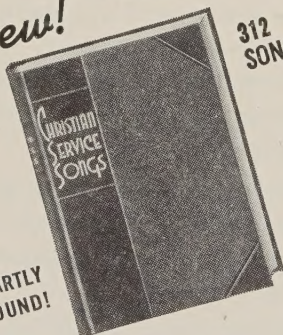
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EASTER

C. IRVING BENSON, D. D.

ARNOLD of Rugby, no mean historian, said after scrutinising the records, that the Resurrection is the best attested fact in history. St. Paul is the oldest witness to the fact of the Resurrection, and he is the most lucid. Writing only a comparatively few years after the Crucifixion he gives a list of Christ's appearances. If any of his readers doubted the evidence of the Resurrection, he referred them to the 500 brethren who were still alive and available. Christ was seen of Peter, of James, and many others. There was no doubt about the historical facts.

But the Resurrection of Christ from the grave is not an isolated fact. Paul knew the rising of Jesus from the dead as a great deal more than that. He knew it as a Gospel proclaiming the victory of life.

Love and Death

Ever on the horizon are the dark hills of death. For a few years we may live in health, comfort and security, but just when we imagine this happy state will continue for ever someone dies or our own powers show evidence of decline. If we leave all thoughts of death until we meet it we shall be unprepared for the experience. Is death the end? Do we part for ever? Is this what we love for, to have our hearts broken at last? If so, it were better not to love at all. If a man die shall he live again? Christ, says Paul, brought life and immortality to light through the Gospel. The Resurrection lifted immortality out of the region of speculation into the sunlight of reality and history. The Master whom they had known kept His plighted word and showed Himself alive to those who had known Him and had seen Him die. He talked intimately with His friends, called Mary by name, and Peter and Thomas. "See, it is I Myself," He said. The world to which we

go is no grey haunt of ghosts, fleeting shapes and spectral forms. It is real, joyous, beautiful. We shall know and be known. Personality is unchanged by death. Earthly love is something new since the Resurrection.

Easter in the Heart

Paul kept perpetual Easter in his heart. He prayed that he might know Christ and the power of His Resurrection. He was not one of those who have to be reminded once a year of the Resurrection, lest they forget. Paul was the most vital man of his time and it is the Risen Christ who explains him. If anyone had questioned him about the Resurrection—how he knew the truth of it, he would have said: "Christ liveth in me." He was too good a scholar to be impatient of facts, or to undervalue historical data, but his emphasis was upon what he personally knew about Christ, Whom he may never have seen in the days of His flesh. The Resurrection is the living current running through all Paul's teaching and increasingly his emphasis is upon his personal experience. There is nowhere in all of his epistles a line or a word of regret that he had not walked with Jesus in Galilee or listened to His inspiring teaching. He might have said with an American poet—Maltbie Babcock:

I envy not the twelve;
Nearer to me is He,
The life He once lived on earth,
He lives again in me.

He knew the Risen Christ who had invaded his life. Gradually he had become aware of a spiritual power challenging him, opposing his self-will, rebuking his lovelessness.

The Acts of Christ

We must realize that the Resurrection of Jesus is not simply a fact outside of us guar-

anteing in some mysterious way our survival at death. He is a present power in the willing life. It will not do to look back across the dim dividing tracts of time to the golden Easter morning—to read the idyll over again. That is to know Christ only after the flesh, which Paul stigmatises as a very elementary thing. That is to use the New Testament much as old letters are treasured as the pitiful substitute for a presence, “loved long since and lost awhile.” But what is the value of the New Testament if we cannot verify the experiences which it records? It is easy to read the lovely Gospels and know them thoroughly and yet be exactly where we were before. It is sometimes the tragedy of the religious life that it is possible to know so much of Christ that there seems nothing else left to learn, and be still “dead in trespasses and sins.” I doubt if any man was ever radically changed by the study of religion.

The problem is—how is this external revelation to become an inward, vital reality? How is the Christ of history to become the Christ of experience? The answer is to be found in the Resurrection. The Book of Acts leaves us with the feeling that its wonderfully triumphant drama was due, not so much to Peter or Paul or any other human force but to Christ Himself. If St. Luke had written a title for his narrative instead of someone else, he would have called it “The Acts of Christ Through His Apostles.”

Christ to Paul was not only a great memory and a great hope; He was also a living present reality. The living Christ was as great an actuality in the experience of Paul as the historical Jesus was to the disciples on the hills of Galilee.

Some years ago a Hindu fakir, with matted hair and ash-be-smear'd body, was sitting under a tree in deep meditation. Suddenly his eyes caught sight of some leaves of paper blowing down the road, and he rose and gathered them, smoothed out their pages, and for the first time made his acquaintance with the Christian Gospel; for those leaves were part of one of the Gospels. Strange thoughts came to his mind as he read the sentences, and he resolved to know all that he could learn about the Book to which those leaves belonged, and the Christ of whom it told. He set out to find somewhere a man who was known to make the Book the rule of his life, and at last he found an Englishman who confessed that he obeyed it. He was able to fan the spark of interest in Christ already burning in the Hindu's heart. The fakir, delighted, noticed that the Englishman wore a black

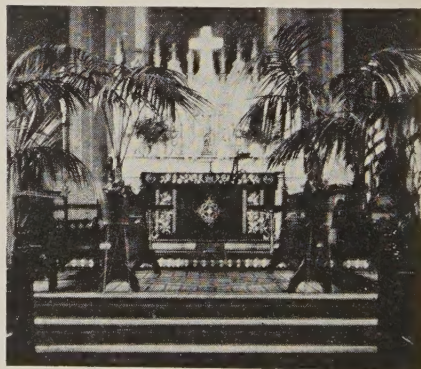
band on his arm, and concluded that this was the distinctive sign of a Christian man; so he put a black band on his own sleeve, and when people asked him who he was, he pointed to the black band and told them.

Later he entered the first Christian Church he had ever seen, and listened to a Christian preacher, and at the close of the service announced that he, too, was a follower of the Way, and pointed to the black band as proof. They explained that he had misunderstood the meaning of the band, which was an Englishman's sign that he was mourning the death of one beloved. He mused for a moment, and then replied: “That's right. I read in the Book that Christ One has died, and I shall wear it in memory of Him.” Before long, however, still attending the preaching at the Chapel, he grasped the Gospel of the Resurrection and when he realized that Christ is alive for evermore, a new light came into his life. He took off the band from his arm, and no outward sign was later needed to declare the fact that he was a Christian, for in his face there shone the light that always shines from those who know that Jesus lives.

Not Hero-Worship

Christianity is something more than hero-worship. It is not merely the perpetuation of a great memory. It is a personal relation to Christ and fellowship with Christ Who is alive for evermore.

The Resurrection is a fact continued from the past into the present. In the words of Bishop Westcott, “The Resurrection was not an isolated event. . . . It was the beginning of a new and living relation between the Lord and His people. . . . The idea may be expressed by saying that the apostolic conception of the Resurrection is rather “the Lord lives” than “the Lord was raised.” Christ lives for He works still.



Easter Sanctuary
Courtesy Thomas C. Lacey, Ph.D.

LAMPS GONE OUT

GERALD KENNEDY, Ph. D.

HOUSE of Commons had been debating the 1914 declaration of war on Germany. As the dawn was coming over the city, Lord Grey went to the window and watched the street lamps being extinguished one after another. Turning to a friend, he said, "The lamps are going out all over Europe; we shall not see them lit again in our lifetime." It was as if the spirit of prophecy had fallen on him, for since that time, the lamps have been going out, not only in Europe, but in Asia and America as well. And the end is not yet!

In the international realm, this is quite obvious. Mr. Chamberlain returned from Munich in September of 1938, saying that it looked like peace in our time. The words were hardly uttered when Germany was once more on the march. Czecho-Slovakia, a war-created democracy that was making great strides forward, found herself held out. That only served to postpone the present war a few months. In the Orient, we have watched a nation that had signed a treaty to keep the doors open in China, slam the doors shut in an insane attempt to subjugate four hundred million people. And in the midst of these dark happenings, does the United States stand out as a shining light? Joining the mad race for armaments does not give that impression. If we have any clear policy, what is it? The truth seems to be that in the international world, the lamps continue to go out.

The lamps of brotherhood are going out. We are amazed utterly as a great civilized nation in the twentieth century, tortures and kills a small minority. A rising tide of nationalism teaches love of country as expressed by hatred of all other peoples. The voices of hatred in the name of some silly racial myth, or a haunting dream of an ancient empire, have become so common that we are not shocked any more. Once again the nations line up according to their national interests. Instead of moving toward an international world of brotherhood, they slip back into the old "power politics" era.

In the economic world, there is growing darkness. Here in the most industrially mech-

anized country, with room enough and resources enough, and isolated from all possible enemies, we have millions unemployed. If we cannot put them to work, how shall the have-not nations succeed? There is a growing bitterness between workers and employers. Men have a sense of insecurity, not knowing what will happen if they lose their present jobs. True, we have our crack-brained, utopian schemes with their promises of prosperity by manipulation, or of getting something for nothing. But where is the clear light which points the way forward and upward?

The lamps of faith and human dignity have grown dim in many places. One learns about contemporary faith and doubt by reading the novels and by looking at the movies. It is not always what they say that is important but what they assume. And the general assumption seems to be that man lives by bread alone. There is an indefinable radiance that ought to be in life. It comes from faith in God and human worth. It is an inner lamp that keeps personalities aglow. Too often in our day, that lamp has gone out.

If there was ever a time when the church must flee from sentimental romancing, that time is now. Even if you feel that the picture is over-drawn, let us assume for the moment that it is true. If it is true, has Christianity anything to say?

Christianity can say that there is hope in the very blackness. If the world could have gone through four years of killing; if the Allies could have fastened the Peace of Versailles on a conquered nation after all their talk about fighting for high ideals; if we could have lived through the Jazz Age of vulgarity and materialism; if we could have gone through the tragedies of the depression, and if the lamps were still burning, then there would be cause for despair. For that would mean that this is not a moral universe. It would mean that God has been dethroned. It would mean that the religious interpretation of life is false. Christianity is in a position to say, if it wished, what it is not good taste to say—it could say to our generation, "I told you so."

Because the lamps do go out when the

laws of the Almighty are broken, evil destroys itself, ultimately. War is on its way out when no one nation can any longer hope to win a war. Any economic system which provides too much for some and too little for others, will have to reform itself or be destroyed. This is a world where justice must prevail.

The lights of the city hide the stars. One must be in darkness to see their full brilliance. Because those lamps of the divine demands of justice, hope and brotherhood shine over us without dimming, there is eternal hope and promise in our darkness.

But there are always more lamps burning than we think. We remember that Elijah complained to God that he was the only one left. Came the still small voice: "What doest thou here Elijah?" And he answered, "I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." But after telling Elijah to go back to his work, Jehovah says, "Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal." God was saying to that discouraged man, "There are at least seven thousand lamps still burning."

The present and the future are black enough. But it is not hopeless, for Jehovah will preserve a remnant. "And there shall be a highway for the remnant of his people that shall remain from Assyria; like as there was for Israel in the day that he came up out of the land of Egypt." And there you have it! The lamps will go out. But not all of them, and enough will be kept burning to show the way through the darkness of the immediate future into the brightness that lies beyond.

I talked with friends in Germany about democracy, and tolerance, and brotherhood and freedom. Because of them, I know that not all the lamps in Germany have gone out. Nor will all of them ever be extinguished. In militaristic Japan, lives one of the greatest of modern day Christians - Kagawa. A recent letter from a friend in England contained this phrase: "We who believe in democracy put our trust in the inherent hunger in the human heart for the best." Such words reflect deep faith in the hearts of unknown men, and nothing that governments may do, can ever destroy that. It is in a world with many dark places that we are called upon to "let our light shine before men." As we strive to keep our own lamps aflame, we become a part of

a vast fellowship of men and women who do not always make the headlines, but who constitute the great army of God's eternal light-bearers. And no man who has ever known this fellowship, can but have perfect faith in the happy outcome of this conflict between the darkness and the light.

At the center of things there is "The Light of the World." One of the great accomplishments of the Fourth Gospel is that it has phrased perfectly this great experience of Christian men and women. One can imagine that Jesus is standing on some knoll at the close of the day. The men who work in the fields and the marketplace have come to listen to him. In the west, there is the dying light of the sun setting the clouds aglow. Something of that light falls on his face and men seem to hear him say, "I am the light of the world." But as in most crowds, there are doubters. According to the story, they insist that a man's testimony about himself is not to be taken as truth. Today, we may take them at their word and point to the events of history during the past nineteen centuries. Let this be the basis of our judgment. What is the verdict? It is that whenever the world moves away from Jesus, it moves into the darkness, but whenever it moves toward him it moves toward the light. It isn't a question of whether or not Jesus said that he was the light of the world. It is the deepest experience of men that gives him that title. One who has known the searching light of Christ in the dark places of his life, cannot but believe that he is God's guarantee that the darkness shall never have the last word.

Another man lived in a time when the lamps were going out. He lived at the close of the first century and he was in a concentration camp on the Island of Patmos, because of his faith. You see, the thing which Hitler represents is very old. And as this man looked upon his world, he knew that things were going to get worse. Persecutions were just beginning, but he knew that Christians would soon have to decide between Christ and Caesar. Yet he did not despair ultimately. For beyond the immediate blackness of the future, there was that light which must shine because God lives. He visioned a new kingdom and a new earth and in describing it he said, "And there shall be no night there; neither light of the sun; for the Lord God shall give them light." If the lamps are going out, we know that the time will come when the Lord God will light them again, through Jesus Christ our Lord. And we may either hinder or hasten that day.

THE CHURCH AND THE WAR

E. GUY TALBOTT

THE first responsibility of the church in connection with the present war, or any war, is to renounce war, utterly, as inconsistent with the church's fundamental concept of God as Father, and Mankind as Brothers.

The second responsibility of the Church is to support measures "short of war" to stop aggression. In his message to Congress on January 4, 1939, the President said:

"War is not the only means of commanding a decent respect for the opinions of mankind. There are many methods short of war, but stronger and more effective than mere words, of bringing home to aggressor governments the aggregate sentiments of our own people. At the very least, we can and should avoid any action or lack of action which will encourage or build up an aggressor."

There are three accepted definitions of national aggression:

1. The crossing of the frontiers of one nation by the armed forces of another.

2. The violation of a Peace Treaty through the use of force or the threat of force: such as the Nine-Power Treaty, the Kellogg-Briand Pact, or the Covenant of the League of Nations.

3. The refusal of a nation to submit disputes to peaceful settlements through mediation, conciliation, arbitration, or adjudication. The methods "short of War" the church can support are:

1. *Moral* — the mobilization of public opinion.

2. *Financial* — the withholding of loans and credit.

3. *Economic* — general import embargoes and export embargoes on war materials.

4. *Political* — diplomatic protests, withdrawal of diplomatic representatives, and severance of diplomatic relations.

Uphold Cornerstones of the United States Foreign Policy

1. *Renunciation of War — Kellogg-Briand Pact.* The present and preceding administrations of the United States Government have repeatedly declared that the basic cornerstones of American Foreign Policy is the Pact for renunciation of War. The Church must support this position.

2. *Reduction and limitation of Armaments.* Repeated declarations have been made by succeeding Administrations, that the United States stands for every possible reduction and limitation of Armaments consistent with National Security. The Church must uphold this policy even during the War.

3. *The Reciprocal Trade Agreement Program.* Many times, Mr. Hull, Secretary of State, has declared that the primary purpose of the Reciprocal Trade Agreement Program is to create an Economic basis for permanent Peace. The Church must support every movement of our Government in cooperation with other Governments to remove or control the economic causes of War. We should insist on a World Economic Conference to this end.

4. *Good Neighbor Policy.* Manifestly the Church must give wholehearted support to the Good Neighbor Policy, applied not only in the Western Hemisphere but to our relations with Nations across both oceans. The Policy of Inter-American Solidarity in the interest of Peace should be supported.

5. *Sanctity of Treaties.* The United States always has held that treaties are binding contracts between nations, and that such contracts can be abrogated only by joint action of the co-signatories and not by the unilateral of a single signatory.

6. *The Non-Recognition Policy.* The Hoover or Stimson Doctrine, refusing to recognize the legality of gains secured as result of the illegal use of force, or violation of treaties, is based on the concept of the sanctity of treaties. Because of its ethical content, the Church should give continual support to the Non-Recognition Policy.

Function of the Church During the Progress of the War

1. *No military involvement for the United States.* In his message to the special session of the United States Congress on September 21st, 1939, the President seven times reiterated the statement that "America must keep out of this War." In his radio message of September 3rd, he said: "This Nation will remain a Neutral Nation, but I cannot ask that every American remain neutral in thought as well. Even a neutral has a right to take account of

facts. Even a neutral cannot be asked to close his mind or his conscience."

While there is a sharp divergence of opinion as to how best American neutrality can be maintained, the Church must uphold the principle of No Military Participation in the War.

2. *Counteract War Propaganda.* The Church must not allow the pulpit again to become the agency for War Propaganda. The Church is in a better position than any other public institution to offset hysterical propaganda.

3. *Control of Trade and Profits.* The extraordinary profits from war trade played an important part in America's entry into the World War. The Church must support legislation that will take the profits out of war, whether or not we are participants in that war.

4. *Continuous Conference of Neutral Nations.* This is one of the important items in the six-point program adopted by the National Peace Conference September 6th, 1939. Our participation in the Pan-American Neutrality Conference at Panama has paved the way for a continued conference of Neutrals. Such a conference may be able to bring about a negotiated Peace.

5. *Strengthen American Democracy.* The Church must support every effort—governmental and private—to strengthen our own Democracy, both as a way of life for men and as a form of Government for the Nation. The pressing Economic Domestic Problems, such as unemployment and old-age security, must be solved, if American Democracy is to be preserved and extended.

Looking Toward Ultimate Peace

Because of our isolationist policies since the World War, the United States must assume a certain share of the blame for the present world crisis. There is some truth in the statement that the United States won the World War and then deliberately lost the Peace. We fought the War to "make the world safe for Democracy" and "the war to end wars," then, when the war was over, we refused to have anything to do with organizing a peaceful world community.

The Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America have jointly declared: "The Church cannot stand aside from the affairs of the world in the vain hope of keeping itself and its people out of trouble while unrighteousness and injustice prevail.

A policy of irresponsible isolation is futile as well as ignoble and unchristian. The Church must lead by arousing public opinion to support the Government in transforming a policy of irresponsible isolationism into one of dynamic participation in the organizing of the political and economic forces of the world for the purpose of establishing justice and goodwill. In urging such a proposal, we repudiate the thought that reliance upon 'Power Relationships' is involved."

Other interdenominational as well as denominational bodies have taken this same action regarding isolation. A peaceful world community depends upon America's leadership. We dare not say "it is none of our business" if the rest of the world is destroyed by war. Certainly the Church cannot support such a narrow nationalistic viewpoint. The Church must support an organized world society.

1. League of Nations:

Again and again religious bodies have gone on record in favor of the League of Nations. Now that the political functions of the League of Nations are in eclipse, the Church more than ever must support such a world organization in the interest of Peace. Constructive educational campaigns in this field are imperative, if we are to have an ordered world following this present War.

2. World Court:

The Church has always, in modern times, supported the view that disputes between nations as well as individuals be settled by law rather than by force. The idea of a world court came from the United States as well as the idea for a League of Nations. The Church must redouble its educational efforts for America's membership in the World Court.

3. The International Labor Organization:

The preamble to the charter of the International Labor Organization states that economic justice is prerequisite to Peace. The securing of economic justice is the basic purpose of the International Labor Organization, of which the United States is a full member by Congressional action. The Church should support the work of the International Labor Office for the same reason that the Church should support the Reciprocal Trade Agreement Program.

Disarmament

If a durable Peace is to follow the present War, armaments must be drastically reduced and limited. We should also face the possi-

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THE VALLEY OF DECISION

CHARLES F. BANNING

IT was sometime near 400 B. C. The Jews had returned from their exile a chastened people, humble and obedient to God. As the years passed, prosperity came and with prosperity came neglect of worship and sin. They suffered from a plague of locusts which destroyed the crops. Joel interpreted this plague as God's punishment for their sin. The story is a call to repentance. God wanted righteousness and salvation for the people. They were inclined toward neglect and sin so the prophet pictured them; "Multitudes in the Valley of Decision."

I.

Change the dates and you have today. We came out of the World War, a chastened people and we said, "Never again." Like the Jews, we drifted back into the old ways. Prosperity bred neglect and pride. The same causes produced the same results. The cycle is again complete. Punishment, suffering, repentance, obedience, prosperity, pride, sin and punishment. When will men learn that they cannot tamper with the laws of nature; cannot reverse history? Over and over, that cycle of life and death has been completed.

Today we think we are a bit smarter than the average run of human beings; we can eat our cake and have it; we can sin and not suffer; we can stay out of the war reaping profits, continue to neglect the social problems that cry out for justice and swing into another period of glorious prosperity. All history is against us. Whatever men sow, they reap. We are sowing the wind and we shall reap the whirlwind. We are sowing the seeds of sin and there is no reason to believe that unless we change we shall not reap the harvest of death. So today — "multitudes in the valley of decision." The decisions today are much the same.

1. What are we to believe? Multitudes are confused. Can we believe that there is a loving God and Father that cares for his own, or are we orphans in a heartless universe that cares not whether we live or die? Are we to believe that sin will bring its own punishment and righteousness its own reward or that punishment and suffering come to those who are not clever enough to get away with it? Are sinners those who are clumsy enough to get

caught or are they those who have violated God's laws?

Are we to believe that self-denial, self-expression, self-sacrifice always brings victory and happiness to ourselves and others in the long run, or shall we pick the early fruit of self-expression and self-assertion and try to get while the getting looks good? Can we believe that we are for eternity sons of God, put here on earth to grow, entered now upon an eternal quest, even now citizens of an eternal kingdom, or must we believe that we are children of time, victims of death, destined to extinction? Can we believe that Christ died that we might have life and there is no other name under Heaven whereby men may be saved, or shall we say that Jesus was a good man but he was a child of his day and he cannot help us in the twentieth century? So today — "Multitudes are in the valley of decision." When we fail to row upstream, we drift downstream. While we hesitate, we are drifting. What shall we believe?

2. We must also decide what to do as well as what to believe. Shall America jump into the war and teach Germany and perhaps Russia a lesson? Shall we show them that they cannot push the democracies around at will, or shall we learn the lesson of history that war never settles anything, that war is wrong in principal and method. War leaves both the conquered and the conqueror depleted and bankrupt, financially and morally. Wars always lead to more wars. They that take the sword shall perish by the sword. "Multitudes are in the valley of decision."

Meanwhile, shall we open our hearts and purses to suffering millions in China and Europe; those who are the victims of war; try to keep these people alive; try to demonstrate Christianity or shall we keep our resources at home, letting those who go to war take care of their own victims? A few million Chinese, Germans, and Jews will not bankrupt civilization. Bluntly, yes. That is the decision; shall we let them starve or shall we help them? It is the "valley of decision" for us.

Shall we continue to send missionaries to tell the story of God's love and the riches of grace in Christ Jesus, or shall we call a halt and let those Orientals have their own religion? Why try to force our Western religion

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The Editors' Columns

Preaching the Cross

NOT to plan one's work is to become the slave of circumstance. When one realizes the eternity of the Gospel one plans his sermons, not for fleeting, flowing time, but for eternity.

The cross is a neglected theme. Many do not like sacrifices; nor do they embrace a cross. Martineau once said, "We are so afraid of each other's doctrines, that we cannot cure each other's sins." That is where many preachers fail. In attempting to appease and make the other man feel good we lean over backward and fail to meet the issue.

At the center of our Christian heritage is a cross. That cross speaks to us. When we fail to hear its voice we are the losers. However much we may disagree on doctrine certain things about the cross are self evident.

The Christ on the cross shows us the consequence of sin. By whatever euphonious name it may be known, sin is nevertheless sin. The cross brings that fact to man. It brings him face to face with himself and offers him a redemptive, a transforming experience. The struggle of a great and noble nature, of the Spirit of God, against wrong, against sin, is consummated on Calvary. Every sin crucifies anew the Son of Man.

The cross brings us our need of individual salvation. We have been so busy saving society that we have forgot to save ourselves. Regardless of what we may think about saving society every man must answer before the throne of grace for himself. "Let me first—" has no place in judgment. An individual sense of responsibility before God and man, an individual need of forgiveness and redemptive grace, is brought to us by the cross. One thief was lost, the other was saved. "This day shalt thou be with me in paradise" was not said to a group, but to an individual. No man can hide his responsibility to God behind

a group. The cross shows us our need of individual salvation.

The cross brings to each of us a realization of the best through sacrifice. We speak of self sacrifice. We ought to realize that self sacrifice depends upon the kind of self which is sacrificed. On Calvary was the holy Son of God. His sacrifice takes its significance from that. Not any sacrifice would do. It was the greatest possible sacrifice. It was a sacrifice for every one. Each person has a life to live. In choosing that, life is determined. But a choice demands a sacrifice. There is no life apart from some sort of sacrifice. But only the best is enough. God, in Christ, gave His all. Man can do no less.

The cross has a distinct place in our preaching. At the center of the cross is the Christ. Without the Christ there is loss and suffering with the Christ there is gain and life. On this, at least, we can agree.—W. R. S.

Pre-Lenten

Yes, and with its unhesitating approach much type-metal takes rapid form to acquaint the newspaper-reading public with the fact that St. John's will hold its annual pre-Lenten card party in the church parlors the evening of Tuesday before Ash Wednesday. One dollar a couple. St. Matthew's Guild will hold its pre-Lenten dance in the social rooms of the parish hall, Saturday evening starting at nine o'clock. The Women's Society of St. Paul's will hold their annual pre-Lenten bazaar and supper Monday afternoon and evening. Even at this date in the campaign against church gambling, the pre-Lenten Bingo party comes in for its share of publicity.

It is as though we have come to look upon the Passion season of our Lord as a bitter dose, that must be taken along with the less bitter, and the more asperinic social pills w

may gulp down as counter irritants or sedatives, before Ash Wednesday, the less we will feel the limitations the forty-day period places upon us. With the dawn of Easter day we break forth from our bondage like some lepidoptera, fresh from its cocoon, which has matched the glory of its unfolding wings from the heart of the rainbow. We confuse the significance of the Easter lily in the channel of the church with our desire to out-Solomon Solomon in attire, for the Passion Season is over. Let's make merry again.

It's all mere *things* which we covet! *Things* toward which we aim! *Things* which lie closest to our hearts. If we become what we like, it takes no great strain of even an undeveloped intellect to grasp the fact that our greatest jeopardy lies in the truth that we ourselves can become things too!

We approach the Passion Season, not in a preparatory mood, but with the determination to stay its coming or shut our minds to that coming, with all the parties and social activities a limited time will permit. Lent is something to avoid, to ignore, to soften, to side-step. Part of that is no doubt due to a needless and hurtful as well as erroneous clerical idea in which the sacrifice and denial are basic to Christian experience. True they were with Him who brought us Easter joys eternal, but His passion and suffering were but means to the greater end toward which He walked knowingly, gladly. Life, not death was His single aim. Joy, not sadness, was His gift. Victory, not defeat, His achievement. Hope, not despair, His message.

I often wonder, if, as pastors, it is not easy to over-emphasize the means, the way, to the point where the goal is lost to vision in the dismal, gloomy distance yet to travel.

Where is there a picture of heaven-blessed joy and happiness more keenly defined than at the bedside of the expectant mother? Today's agony, while very actual, is softened by the promise of new life tomorrow. It is life that counts. Let not the travail obscure the joy it brings.

John R.

Love's Labor

I really didn't have to read the story, "Texas Brush Kittens," in the February issue of Field and Stream, which was a story of "our" Ira Wood, U. S. Government professional lion-hunter, to have my mind drawn to glorious mountains I know south of the Rio Grande, for I had already agreed with Roy, as fine a sportsman as is given one to

meet. Roy had written, "We'll get a heap more fun out of climbing those canyon walls now than we will ten years hence, so let's get up another lion-hunting party and go down."

So we have been about the matter of finding four or five men who love virgin wilderness and the photography of big game in its natural habitat, who could be away over the same two-week period.

It hasn't been easy. Many have replied they would like to go, but can't the date be a later one to make possible their being along? One sportsman from Memphis even wrote that he had a party of three who wanted to go, but they couldn't get down as a group until August.

Three times the party has been completed, only to be shattered by anything from a speaking engagement to arthritis, things which one can't side-step.

Friday, as late as Friday, another cancellation came and from the clouds Roy and I were dropped to grub worms. Saturday morning cheered with a wire from the least expected section, "ALL SET WILL BE IN DEL RIO SUNDAY NIGHT FEBRUARY 18TH." The first mail brought this, "I have read, reread and double re-read your kind invitation to be with you on the marvelous trip. The more I consider it the more I am inclined to accept." That from Buffalo and three o'clock Saturday afternoon saw me shaking the hand that penned the heartening note.

So when these lines have been set in type, have been checked and double checked and put on the bed of the press and the sweet symphony of the press-room is again being played, I hope to be somewhere around a ten-thousand foot altitude, in a rough, volcanic, pine-covered section of Mexican mountains, listening to the thrilling Hallelujah Chorus of a pack of hounds,—Dillinger, Dynamite, Cowboy, Ugly, Madam Queen, Dungone, Betty and the rest, making the deep-scarred canyon reverberate and packing the hills with the echoes of vibrant canine voicings on the lion trail. That will be joy enough.

I shan't really know or be certain until I have the party checked through the Mexican Consulate, the immigration and custom offices at the far end of the bridge and can see the sluggish, distinctly not silvery Rio Grande through the rear window of the car. Only then will I know, for the building of a party and the holding of it after it has been built, until the day of crossing, calls for not a little of pastoral ministration.

But, be it an excursion into the wilds of

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CHURCH METHODS

Good Friday Suggestions

Pastors who plan a three-hour Good Friday service will find the following texts of help in specifically Scriptural readings or meditations. Reading of the Scriptures during the devotional period is of special help to the believing Christian. The reading should be rehearsed, so that it will be rendered with meaning, whether the reading is to be done by pastor or members.

Luke 22:31-32—Peter's Denial.

Luke 22:47-48—Soul Desecration.

Mark 15:21—Simon lends a hand.

Matt. 27:24-26—Pronouncing Judgment.

John 19:5—Behold the Man.

Matt. 27:22—What shall WE do with Him.

John 18:38-40—Choosing Barabbas.

Luke 23:32-33—Three Crosses.

Matt. 27:31—Taking the Robe.

Acts 26:8—The Resurrection credible.

John 18:29—The verdict not accepted.

The lighted Cross in the chancel will add much to the dignity and meaning of the service, and if the Church does not have an electric cross, one may be designed with candles, members of the congregation being invited to donate the candles as an act of worship, and replacements during Holy Week being made by worshippers.

Rose Day for Children's Charities

One community reports the sale of 14,000 roses as a means of raising funds for the care of children. The idea of "Rose Day" for children's charities was begun in England in 1921. Rose-romance is woven like a thread through English history, and many interesting items are unearthed regarding Rose-lore as highlights to program.

One writer says:

Many men have won fame because they have devoted their lives to perfecting this beautiful flower. You see, not only is it so lovely and fragrant, but it is capable of producing more varieties than any other known flower.

Through the Middle Ages ran a thread of rose-romance. Then it was the flower of chivalry, as well as the badge of the two great English families whose feudal combats, rend-

ing England with civil wars, were known as the Wars of the Roses.

You will remember in your history books that the House of Lancaster, which claimed the throne of England from the House of York, used the red rose as their emblem, while the badge of the House of York was the white rose.

One of the sights of the South of France is the thousands of acres of roses, grown for rose-water and the precious attar of roses, an oil of great fragrance. It requires 40,000 flowers to make a single ounce of attar.

The flower farmer takes no chances with his roses. Each night he covers the beds with light screens, which he rolls up again in the morning to let the sunshine on the flowers.

If Roses are not available in your community, any other flower will serve the purpose equally well. Special suggestions for Rose Services may be found by looking through the General or Methods index of your bound volumes of The Expositor.

The Minister's Home

"I am writing an article for one of the decorating magazines," writes Mrs. Chester M. Davis, First Presbyterian Church, Rahway, N. J., and my idea is to feature a minister's home from each section of the country. My title is *Planning a Home for The Minister*.

"Can you give me the names of any manse, parsonages or rectories which have been built recently and which you know are especially attractive architecturally and as to interior? The editor has to have pictures. If you can give me minister's names and addresses, I can write for pictures. Perhaps you may have some pictures that I might borrow for a short time."

"The point which I am emphasizing is that the homes of the CLERGY are entered by more people than any other homes in the community and exert a greater influence. I believe they should be attractive and planned for convenient living.

Readers who have pictures of attractive parsonages which they desire to offer as suggestions are invited to write Mrs. Davis at 54 West Grand Avenue. Such an article in The Expositor would offer many suggestions to

pastors planning to build this summer. Pictures of any phase of Church Building from the Church edifice itself to the installation of kitchen equipment and heating plans are always in demand. Why not plan to exchange suggestions in this manner with other readers of The Expositor?

Annual Religious Drama Contest

Under the auspices of the Religious Drama Council, associated with the Greater New York Federation of Churches, a play-writing contest has been announced again this year. It closes April 15, 1940. Five awards are offered, as follows: First award \$200; second award \$100; third award \$75; fourth award \$25; fifth award a bronze medal. Plays submitted must be one-act dramas, especially designed for church production by children, young people or adults. They may be biblical, historical or modern, provided they give expression to Christian conviction and faith in the face of modern problems. Suggested themes are "The Spirit of Christ in the World Today," "Christian Unity," "Christianity and Peace," "Christianity and Democracy." More detailed information can be had from Miss Margaret Nevius, Chairman of the Play Contest Committee, Greater New York Federation of Churches, 71 West 23rd Street, New York.

The Child of Today

Knowledge of Child Psychology is as necessary to the active pastor as air to breathe. Emma Gary Wallace says, "The child of today is eager to work out his own problems and to answer as well as he can his own questions. He enters into his play as the child of years ago did not dream of doing. The child of an earlier time liked to hear a story read and reread and still read again and again. A very young child still enjoys this.

"But it is different with little Madge who is thirty-eight months old. She had the gift of a small book for Christmas. When it was read to her, she accompanied the reader the first time, through the book. When Santa was reported as having seated himself in a chair, she exclaimed quickly, "Santa tired!"—at the same time sitting down on a wee chair and relaxing as she imagined he had done. When he was described as hiding behind a door, she ran quickly and played that role herself, and so on.

"When the story was read to her again, she did not wait to dramatize it after it was read. She went ahead of the reader, remembering clearly what came next. Madge had watched her older sister enact little plays and had

amused herself by acting some she had heard over the radio. This had given her a very clear idea of what to do and how to do it.

A Community Worship Seminar

Suggestions for a Worship Seminar may be secured from the Federal Council of Churches, Committee on Worship, 297 Fourth Avenue, New York. Such a program may prove stimulating in your local community, and will afford opportunity for cooperation between Community groups, especially the young people.

The National Christian Mission

The field program of the "National Christian Mission" will be launched, after more than a year and a half of preparation by the Department of Evangelism of the Federal Council of Churches, on September 29, 1940, at Kansas City, Missouri.

This year's effort will be different in some respects from the series held in 1936-37, in that twenty missions are scheduled, one week each, instead of forty in the earlier effort. Also, instead of directing the enterprise to the spiritual revival of those within the Churches primarily, the new undertaking will try to help the Churches to reach the unChurched masses of our land.

The schedule for the six months is nearly complete as follows:

Sept. 29-Oct. 6—Kansas City, Mo.
October 6-13—Denver, Colo.
October 13-20—Minneapolis, Minn.
October 20-27—Oklahoma City, Okla.
Oct. 27-Nov. 3—Houston, Tex.
November 3-10—To be supplied.
November 10-17—Indianapolis, Ind. (Tentative)
November 17-20—Chicago, Ill.
Nov. 24-Dec. 1—Baltimore, Md.
December 1-8—Hartford, Conn. (Tentative)
January 5-12—Syracuse, N. Y. (Tentative)
January 12-19—Philadelphia, Pa.
January 19-26—Louisville, Ky.
Jan. 26-Feb. 2—Pittsburgh, Pa.
February 2-9—Washington, D. C.
February 9-16—Cleveland, Ohio
February 16-23—St. Louis, Mo.
Feb. 23-March 2—Portland, Ore.
March 2-9—Seattle, Wash.
March 9-16—Oakland, Cal.
March 16-23—Los Angeles, Cal.

Book Manuscript Wanted

The American Sunday School Union, 1816 Chestnut St., Philadelphia, Pa., is in the mar-

ket for a book manuscript which will be a worthy successor to its previous best seller, "Silver Trumpet." This is not a contest. A succession of titles will be added to this line when manuscripts of the type and quality desired have been received. For each manuscript accepted the American Sunday School Union will pay \$1,000 outright, plus five per cent royalty on sales above two thousand copies.

To be acceptable the manuscript must be a novel above 60,000 words in length. It should champion the ideals of Christian living as set forth by Jesus Christ in the New Testament. This should be done, however, in accord with the American Sunday School Union's long established principle of confining itself to the clearly defined teachings of the Bible which are accepted by all evangelical Christians. Religious arguments and theological discussions are taboo, and objectives must be achieved by convincing action rather than by didactic teaching.

Writers are not restricted as to setting or historical period. The treatment must be equal to the best of present-day novel standards, and should appeal to young people.

Manuscripts may be sent at once to the Editorial Office, American Sunday School Union, 1816 Chestnut St., Philadelphia, Pa. Each manuscript must be accompanied by a self-addressed, stamped envelope, or with other provision for its return if not available, at sender's expense.

Blind Man Creates New Writing Board

Joseph B. Earnest, retired navy chaplain, who lost his eyesight December 1938, created a writing board to permit him to carry on his correspondence with his many friends without aid. He is a graduate of the University of Virginia, B. A., M. A., and Ph. D. degrees, and now lives at Vallejo, California. The materials for the device will cost less than \$1.00, and may help someone in your community to a brighter life.

Transcribing the Sermon for Shut-Ins

A fruitful field of service is open to every pastor among our high school students. This field was brought to my attention by a high school teacher in Superior, Wis., some twenty years ago. This teacher encouraged her students to develop speed and accuracy in their shorthand by taking down the sermons on Sunday. In order to make it productive, both for the students and the church, the pastor will, of course, have to proof-read the transcribed copies. This work proved well worth

the effort on the part of the pastor, since the corrected copies were typed, and as many carbon copies as needed added for the sick and shut-ins. These handicapped souls appreciate these sermons greatly, and their gratitude was enough inspiration to the students to keep on their good work even after they graduated from high school.

Their practice of taking down sermons so developed their talents that they enjoyed many advantages in later life. We know of at least two who obtained very remunerative positions as court reporters. Others have obtained important newspaper positions because of the training they gave themselves. So a double purpose can be accomplished in getting our students to assume this extra work.

The pastor is richly rewarded for his labor of love. That the students profit greatly spiritually by transcribing and typing the corrected sermons should be evident to all. That their sermons are serving the sick and shut-ins makes them realize that they can use their talents for a definite purpose in the Lord's work, and not only for temporal advantages. The pastor has the advantage of assisting the young people in developing their talents and at the same time giving his sick and shut-ins a distinct advantage. Work, yes, but a very worthwhile effort in many more ways than one. After twenty years we are trying to get more and more young people to serve the Lord in this important field.—Submitted by Theodore D. Martens, Pittsburg, Pa.

Every Pastor's Privilege

The *Churchman* prints the testimony of a Detroit man who says he went to Church forty years only under protest. He had been "exposed" to religion in youth, but it "did not take." Now he writes from the heart: "In 1932 my wife and I suffered a great loss. Among the many callers at that time was a man with whom I was not acquainted and whom my wife knew but slightly: the man who is now my pastor. Purely out of gratitude for his kindness and helpfulness, I attended his Church, and I found that there were many things that I had unconsciously missed for many years—things for which I now felt a real need."

Then this grateful man gives this suggestive list among the many things which have come to him from Church attendance:

1. "A new perspective," a sense that the problems of today will pass as the problems of other days did.

2. A sense of reverence that rebukes his

pride and makes him realize that forces exist that are mightier than he is.

3. "I find that the few virtues I possess are encouraged and strengthened."

4. Beautiful inspiring music in a day of bitterbugs.

5. A group of kindly people, many of whom have become his good friends.

6. Worth-while work with youngsters.

7. An institution that stands for justice, decency, and freedom in a world where these things are constantly assailed.

We feel confident every faithful Church-goer could add other excellent reasons for regular attendance at God's House.—*Evangelical Messenger*.

Where We Live

Hundreds of Weekly Church bulletins devote a goodly amount of space to data concerning the business organization of the local Church, and it is the same from week to week and never read by anyone. Dr. Lyman P. Powell, Rector of St. Margaret's Church, N. Y. C., devotes this space to the correct addresses of the active membership, and titles it

Where We Live

Learn first to show piety at home. I Tim. 5:4

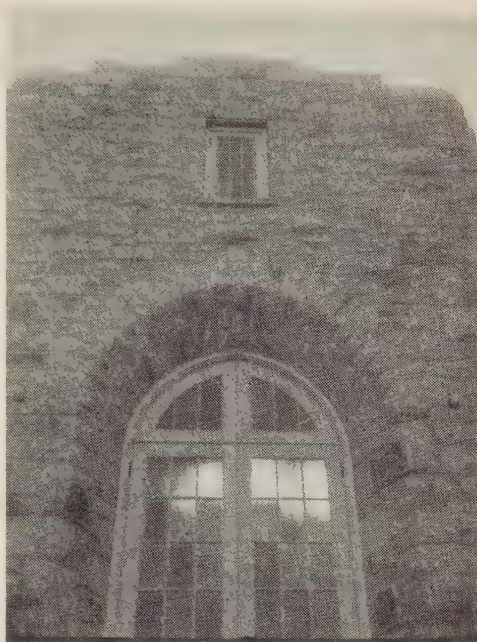
This plan "clicks" and is alive with suggestion for both layman and pastor.

The Preaching Door

When the door of the Community Church of Welborn near Kansas City, Kansas, was designed, it was so arranged that when it was closed the panels would make the form of a Cross. Thus would it be to all who saw it apprehendingly a silent sermon indicating that only through the Cross can one enter the church and the kingdom. It would also serve as a reminder of the great saying of the Master: "I am the Door." Thus would the door of the church be a silent witness in a two-fold way to the faith for which the church stood.

But there came a day when the door spoke forth a further truth. The minister had gone to the church one week-day to take a few pictures of the church. He wished to get a picture of the church door which would show it embedded in the strong tower of the church. As he placed his camera in position he suddenly noticed that the door was irradiated with

sunlight from the windows' inlet into the roof of the church. He changed his position in order to balance the sunlight against the center of the door. Then he took the picture.



And now that picture is used, on occasion, to show forth the truth that behind the Cross is the Easter glow of the sunlit life. It is a fine thing to have the church door for an assistant preacher. It makes people keep their eyes open. Some preachers, in their preaching, have a tendency to close the eyes of their listeners.—*Fred Smith, Route 4, Kansas City, Kansas*.

A Prayer for the Ministry

O Thou God of purpose who hast called men of every generation to serve thee—the prophets and the priests, the apostles, saints and martyrs of the faith—we praise thee for the faithful witness of the older ministers we have known and loved.

From them we have received so much of thee. Their voices gave to us the great question of eternal life, their hands led us through the waters of baptism. They taught us the tremendous truths of thy will. When we wandered in ways of our own selfishness, they called to us in thy name to return to thee. By their example we were inspired to love thee and to serve thee. They buried our forefathers

and spoke to us the words of comfort thou hast provided.

Many of them have now gone to their everlasting joy in thy presence. We lift before thee our prayer that we may be worthy of their memory. Do thou bless the ministry of our day that our faith may be as great as their faith and our zeal for thy Kingdom as intense as their zeal.

Some of them are still left among us with trembling hands and graying hair. To us is committed from thee the fellowship of providing for the few days left of their earthly pilgrimage. Help us, O Lord, to give worthily of what we have received.

Join our hearts in one out-pouring of affection upon the aged soldiers of the cross. We send to each of them our love and pledge anew to one another and to thee our loyalty to the kingdom which they have helped to build.

When the great Shepherd of the Sheep shall come to each of us, may we be faithful keepers of the several flocks committed to our care, in his name, Amen.

Used at the International Convention Communion Service, Sunday, October 22, 1939. By Robert W. Burns, pastor of Peachtree Christian Church, Atlanta, Georgia.

Missions in China

The most significant job done by Americans in China is neither the buying nor the selling of goods. It is so great a work that it is altogether misunderstood by small minds and even smaller hearts. That is the tremendously important and valuable services of the American missionary.

These men and women have gone to town and village, bringing with them not only the many varieties of Christianity, but a new cultural pattern; in my opinion, a nobler cultural pattern than the Chinese retained amid the disintegration of China's indigenous social and intellectual establishments during the last century.

Take, as an example, St. John's University in Shanghai, or the Shanghai College (which used to be the Shanghai Baptist Church) or Lingnan University (which used to be called the Canton Christian College), or Yenching in Peking, or Sochow University, or Yale-in-China; these and many more have kept the light of modern learning aflame in China during the dark days of civil war and revolution and change of government.

And these missionaries brought medicine and hospital and nursing and child welfare to China. They brought a new conception of social relationship—not man-for-his-family, but man-for-society—a broadening of viewpoint.

They planted the seeds of a social revolution, which, if it did not quickly make China strong, at any rate produced in China a forward-looking, progressive, non-opium smoking monogamous leadership.

It is impossible to over-emphasize the great value to China of the American missionary, of the American school and hospital situated in that country. And it is something to note in these days of collectivist materialism that he has been no return to the United States for this service. It has cost us more, over a century, than we ever earned out of our trade with China. It was the contribution of a well-off people to those who needed our help and assistance.—George E. Sokolsky, foremost correspondent of British, Japanese and American Newspapers in China for twenty years.

A Dream of Light

A very beautiful story is told of a mother who lost her child. Daily she grieved for it. Her friends became greatly concerned for her own health and future.

One day one of these friends called to have a talk with her, hoping to comfort and to offer advice that might be of benefit. This friend was amazed to find the mother in a very happy and cheerful frame of mind, and so inquired the reason.

This was the mother's story: She had come home exhausted and tired. She threw herself upon her bed and dreamed a dream. She dreamed that she went to heaven and there saw a glorious procession of children all dressed in white and carrying candles, brilliantly lighted, the children were singing lovely songs.

The mother looked and looked—but she could not see her own child. Then, suddenly at the end of the procession she spied her own little one, but with her candle unlighted.

"But why is your candle not lighted dear?" asked the mother. "Wasn't it lighted with the others?" "Oh, yes," replied the child "but your tears, mother, keep putting the light out!"

The mother understood, and when she awakened from her dream, she saw life anew. She then resolved to live out the love and beauty of her child in all that she did until the time came to join her.

After hearing this beautiful story, I thought of those I have so many times grieved for who have long gone on, and it gave me a new feeling and a new spirit of understanding with which to "carry on."

Happiness in heaven is but a reflected happiness of what we create right here and now.

EASTER—Christ The First-fruits

W. M. MacGREGOR

But now is Christ risen from the dead, and become the first fruits of them that slept.
—I Cor. 15:20.

IN his charming book of eastern travel, A. W. Kinglake describes a weary week's march across the Desert. They had to rush on under a flaming sky, in which the fierce sun "brandished his fiery sceptre as if he had usurped dominion over both heaven and earth." The eighth night came on them still within the confines of the Desert, but one of the Arabs, without a word, stalked off towards the west, and returned some hours later "with an ear of rice, full and fresh and green." From that region of death he had travelled to the borders of the living world, and had brought back this sure token that life itself was near and pleasant. It was the first fruits of life, and it is the same message that Paul brings to the disheartened race of men.

Sometimes in a train one becomes so engrossed that one has no thought for the country which is racing past the windows, but at some pause he lifts his eyes and greets the spectacle with an exclamation of delight. It is not the will of God that men should be moved by argument, and yet it has its necessary uses and its fascination; but frequently Paul breaks away from it, and, catching sight of the inimitable sure things which are above debate, he hails them like a child with cries of delight.

In this passage, in answer to those who denied the resurrection of Jesus, he had been retailing all that would follow if they were right. For one thing, the witness of the Apostles would be proved false, and (what is of wider interest), all those who had trusted in his Living Saviour to redeem them from evil ways would have been deluded, and would still be in their sins; and, finally, those who had died in the faith that a Friend was waiting in the shadow to receive them must have perished. But at this point he lifts his eyes and sees the facts as they are: "Christ *has* risen," he declares.

What thus made him glad was the sense

he had of a breach in the tyranny of death. This fair world in all its parts had seemed to be under sentence, for all things die—flowers and beasts, men and their institutions, even worlds also are subject to this rule. Life may vary vastly in its length: an insect dances in the sun for a few hours, a nation may fill the pages of history for half a millennium, a world endures for millions of years, yet for each the end is fixed.

This universal rule of death is not a cause for outcry or protest, since it is God's instrument for making room for new life. Fresh gifts are always on their way, and a place must be found for these, and new men must be free to play their part unhampered by the great ones of a former time. Even our Lord Jesus said of His own departing, "It is expedient for you that I go away." Death is not mere loss, and yet as we watch persons and things about us growing old and disappearing it is hard to avoid the sense of dismay, for death reigns.

Moralists of Paul's time spoke of another victory of death which seemed the most lamentable of all, for they pointed back to a Golden Age, when men were innocent and gentle and upright; but this also had yielded to the insatiable devourer of men. The world itself, as they felt, was growing old, and, however men might long for it, they could not recapture that lost spring-time. Even wisdom seemed to decay, for the most original thinkers and the greatest poets and artists were gone, and in that sumptuous imperial age men were content to copy and combine. Each act in turn reached its height and then began to fail.

This sobering impression is renewed in every generation for each new year brings its own chronicle of loss. Things grow old with so confounding a rapidity, and nothing can turn them young again. Benjamin Jowett sombrely says of this temper that "we begin to understand that things never did really matter so much as we suppose;" and accordingly, many people, as years increase, lay hold of plans and opportunities and hopes and

loves more limply, as not of any lasting account, for they feel that Death reigns.

It is with triumph in his tone that Paul proclaims one glorious breach of this sad law. Christ has risen from the dead. It may be a solitary exception, but, like Kinglake's green ear of rice after the Desert march, it gives assurance of life as near. "Christ has risen from the dead, the *first-fruits* of those who sleep," for to His friends His Resurrection has always appeared as the promise and the actual beginning of a second spring.

This confidence of theirs is based not on the bare fact that some one has risen, that the universal law has been broken, but on the fact that it is Christ who rose. "One swallow does not make a summer," as we say, and one single exception could scarcely create a new situation; it might stir interest and some flickerings of hope, it would not beget a victorious confidence. For this we need to look at the character and the purpose of Him who made the exception. Now when we survey the story of the life of Jesus, one characteristic cannot fail to strike us, for nothing that this Man did or planned was for Himself alone.

When Paul exhorts his friends in Philippi to "look not on their own concerns but also on what concerns others," he adds at once, "let this mind be in you which was in Christ Jesus," for this self-forgetting temper was His distinguishing characteristic. It would be easy to exhibit this right through His career. Even of His first appearance on earth the Nicene Creed declares that it was "for us men and for our salvation that He became man;" at the Baptism He might reasonably have stood aloof, since He had no faults to abandon and no nearer fellowship with God to attain. When Matthew describes the healing minis-

try he borrows the words from Isaiah, "He bore our infirmities and shouldered our sicknesses," for to a loving onlooker it seemed that the load which He lifted from other backs was almost visibly laid upon His. Even man's healing was at His cost, who would not alone be brought to glory. As the end approaches this principle becomes emphatic more and more, and on the night on which He was betrayed He said at the Supper, "This is My body, and it is for you: this is My blood—Covenant blood," by which for them a wholly new relation of confidence toward God was made possible. Thus at every stage the same note recurs—for others, with others, and the Resurrection comes under no different rule.

The life we have is so imperfect and so precarious that we are often tempted to accept the teaching of ordinary experience, and admit that strength is bound to fail and life to run out in the dark. Even before Christ a braver hope than this was appearing: "Thou wilt show me the path which leads to life," says one, and another asserts that "the path of the just is as the shining light, which shineth more and more unto the perfect day." The hope of life was even then not entirely lacking, though it was difficult and rare. "But now is Christ risen from the dead and become the first-fruits of them that sleep;" since that true, we are not in the winter of our discontentment, not even in a reluctant and hesitating spring. In those who know the Resurrection One life should discover all its powers, that, whatever they may have to distress themselves they may face it gallantly; for, as Peter says, "God raised him from the dead and gave him glory, that our faith might also be a hope in God."

PILATE WASHING HIS HANDS

J. S. WHALE*

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands."—Matt. 27:24.

ANATOLE France's strange and awful story about Pilate is well known. It shows Pilate retired in his old age, content to have come thus safely through the dangers of public life. He is entertaining

guests, and one of them asks him about a man, a young artisan, wasn't it, who had caused one of the innumerable tumults in Jerusalem some years ago, Jesus by name. Could Pilate tell them something about the Jesus of Galilee? "Jesus . . . Jesus?" muses Pilate. "No, I don't remember."

We may refuse to believe that one whose name had come down through uncounted ge-

tations in the terrible words "crucified under Pontius Pilate" should really have been able to ignore Christ and to forget Him.

And yet, the story is not so incredible after all. Can we be sure that it is not a mirror wherein we see something of our own and of all men's story? It is eloquent of an attitude that is tragically common, the easy and casual assumption of the world that a man can do just what Pilate did if he will. He can wash his hands of Jesus.

He will not, of course, range himself against Christ, but he will not stand with Him. He will live as though the Man of Nazareth had never lived. He will come in the end to die though Christ had never died. "If Jesus Christ were to come today," said Carlyle, "people would not even crucify Him. They would ask Him to dinner and hear what He had to say, and then make fun of it."

The truth is that this hypothesis is unreal, saints, apostles, prophets, martyrs can testify. Christian men know that the challenge of Christ is present and actual, not something past and gone. Christ is not dead, as that word "He" would imply. A book was written some years ago entitled *If Christ Came to Chicago*. Hazlitt's famous essay on "Persons one would wish to have seen" comes to its climax in the much-quoted words of Lamb: "If Shakespeare were to come into the room, we should all rise up to meet him; but if that person was to come into it, we should all fall down and try to kiss the hem of His garment." But Christ is the first and the last and the living one. He is not safely imprisoned in the past. Before Abraham was, he says, before Shakespeare and Hazlitt and Chicago and Oxford, I am.

Two things may be suggested about this widespread assumption that men can be indifferent to the fact of Christ, two facts proceeding from that eternal fact and expressing an inescapable logic.

1. *Jesus Christ will not and cannot be ignored.*

The first question here is not whether people are ignoring Christ, but whether they really can.

To take the argument at its simplest first of all, is not life made up of facts which are there whether we like them or not and which we have to be reckoned with? Can we, for example, ignore the natural order, the conditioning environment of our life? Can we ignore the fact that we breathe? We may receive it and live, or we may refuse it and die. What else may we do? A fact with which we early learned to reckon was the force of gravitation. We can

control that fact by making use of other facts: with a balloon we can cross an abyss, with a propeller we can climb into the clouds. We may even repudiate and defy this fact of gravitation and leap down from cliff or house-top to our death. What we cannot do is to ignore it.

Let us extend the argument, lifting it out of the context of things, into the world of persons and life. Can we ignore the psychological heritage into which we have been born? America nursed us when we knew it not, nursed, taught, and shaped us. Here is a history of land and people from which no words of repudiation could ever dissociate us—even if we should go across the seas, cutting ourselves off from it for ever in a far country, speaking another tongue. We have not been born a Buddhist in Peking, nor a Bantu in Nyasaland. We have been born and nurtured here, indissolubly associated with a psychological heritage which we cannot ignore, without repudiating life itself.

But the argument does not stop even here. There is a reality other than that of the natural and the personal. There is a spiritual order; it is the basis and presupposition, the origin and ultimate goal of all things. We may repudiate and defy it in our pride and folly. We may by the grace of God bow in contrition and reverence before it. But to ignore it is not within a man's power as a living soul.

And in the spiritual order Jesus Christ is supreme. He is more than a fact within it. He is its climax because He sums up and bodies forth its essential meaning. The glory of God, from whom and unto whom are all things, shines forth from His face. Moreover this is not theory but actuality. Men do not reach to this height speculatively. God in Christ comes down to them in all their felt insufficiency, and they know. Ever since the Word took flesh and sojourned among us He has haunted life. Across the heaving tumult of nineteen centuries men have not been able to escape Him, much less ignore Him.

For the world into which Christ came is our world. He has made a difference to it, and "we cannot live and breathe for a moment without meeting at all points, in ourselves and in our environment, the moral challenge and the moral possibilities which Jesus has mingled irrevocably in the very stuff of history."

An attitude of neutrality is disallowed by life itself.

2. *Men must either defy Christ or lay their life at His feet.*

Our assumed neutrality is really an active hostility. It was so with this Pilate. When

he washed his hands of Christ and decided to have no more to do with Him, in reality he was sending Christ out to die.

We thought to wash our hands of Him and discovered that thus we were consenting unto His death.

With what result? In a moral universe judgment is surely a fact, and to defy Christ is to defy the essential meaning of the universe, to league all the excellences of Christ against ourselves, to commit spiritual suicide. If Christ is the lord of life, life is a move on eternally in fulfilment of His will. All that is good, true, holy, and of divine worth is His, and He is identified with it. He is the speech of God, God's last word as it were, to the race. And so to oppose His course is not to kill Him, but to kill oneself; to lose the Saviour and be cast out.

But there is a way of life. In Christ God offers us a quickening and redemptive fellowship with Himself for ever. He invites us to lay our life at His feet. That we have power to choose in this way is as mysterious as it is amazing. Theology cannot compass the mystery. We know, however, to quote Bishop Butler, that "whatever it may be in speculation, freedom is a fact."

To take Jesus Christ as master and lord means many things. When we enthrone Christ in our life we help to give Christ to the world; we throw ourselves into the main stream of spiritual forces which He liberates still in history. There are spiritual energies of unimagined power waiting to be released through

the Church, for the healing of the world's woe and for the building of God's own Jerusalem. When St. Paul looks back to the rock in the wilderness and in a brilliant flash of intuition declares that the rock was Christ, he is telling us that the perpetual springs of the spiritual life of the race are to be found in Him.

We are allowed of God to be put in touch with the gospel of Christ. We are offered the highest of all privileges, co-operation with God and the opportunity of augmenting all the divine forces operating within humanity. Pilate spoke more truly than he knew when he claimed to have power to crucify and power to release. It was a prophetic comment on all subsequent history. The claim was terrible and yet glorious in its truth. We have power to crucify Christ afresh; but, God going before us and surrounding us with His grace, we also have power to release the unsearchable riches of Christ.

The claim to be able to release Christ would be blasphemous indeed, were it not that He first releases us and sets us free in the deep places of our being. That release is life's deepest secret and truest joy. Christ Himself delivers us from treacherously washing our hands of Him, that He may take and use our hands for the extending of His Kingdom on earth and for the working out in time of the eternal purposes of God, of whom and through whom and unto whom are all things; to whom be glory for ever.—*Palmer* Sunday, *Expository Times*.

ACHIEVEMENT IN THE KINGDOM

DARWIN X. GASS

"If ye have faith . . . nothing shall be impossible unto you." Matt. 17:20.

IT is possible to become so enveloped in pessimistic babble that simple truths stated by Jesus appear fanciful and unreal. The number of thoughts, ideas, remarks, sights, and in fact everything that the senses are able to gather, is legion. Some things, figuratively speaking, come in one ear and go out the other. These make no impression on us. It is the thing that we allow to stick, through force of habit or the power of will,

that really matters. That which we have allowed to impress us in the past will determine our reaction to each new thought that presents itself, unless we are careful to analyze our first reactions and with open minds sincerely pursue truth.

There is in the world much pessimism about many things. All spheres of life have their pessimists. The company of Jesus' apostles was no exception. Judas was so sure of Jesus' defeat that he was willing to sell secrets to the enemy for a hand-full of coins. A pessimistic attitude has its origin on the dark side

of things. And in all fairness we must admit that many affairs and institutions, even the churches, have their dark sides. But a light casts no shadow unless something stands in its way to obstruct its course. In God, the true Light of Life, there is no shadow or dark side. James says that with God there is "no variableness, neither shadow of turning." The dark side of any agency dedicated to the promotion of God's Kingdom on earth does not have its origin in God. Man is responsible for all the unfavorable shadows which may occur from time to time. And those who, through force of habit or the power of will, have allowed themselves to become impressed with the dark side, are not the ones who contribute to the upbuilding of the reign of righteousness. Pessimism cannot contribute to the well being of humanity because it sees nothing better ahead.

A pessimistic attitude leads to a defeatist attitude. And these, having a negative influence, dwarf all initiative and zeal. One cannot be enthusiastic about that in which he does not believe. The person who does not believe in his own ability will not be a success. The salesman who does not believe in the merits of that which he sells will make few sales. And he who does not love Christ and believe in his saving power will win few converts to the church. Wise is he who has developed the ability to cast aside all negative influences and suggestions that steal into the heart and mind to prey upon noble initiative and conscientious zeal. How well Jesus exemplifies that ability. When Jesus began "to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day," Peter objected. Peter said, "this shall not be unto thee." In other words, Peter tried to throw a wrench into the works. He attempted a negative suggestion. But not even from the chief of his apostles would Jesus accept a negative suggestion. "Get thee behind me, Satan," is Jesus' reply to Peter.

"If ye have faith . . . nothing shall be impossible unto you." Our limitations are often times of our own making. But the sayings of the teacher must be interpreted in the light of the teacher's own character. Thus, when Jesus says that with faith nothing is impossible, his statement must be interpreted in the light of what he himself was. Being one who loved God, and who loved his neighbor as himself, there would be many things outside the range of consideration in making such a statement. For it was not to a mob that these

words were uttered; it was to his disciples in private that the statement was made. It is a truth for those whose purpose is at one with his purpose.

To oppose the laws of nature and of the spiritual realm with hope of success would not be consistent with the meaning of the text. Opposition to any law having its origin in God is an invitation to failure. The aeroplane does not operate in opposition to the law of gravity—but rather, it combines in a harmonious fashion several laws of nature which makes possible its flight through the air. To have faith in anything opposed to the will of God, and not in harmony with the good neighbor policy, would be to fall outside the fold of Jesus' meaning and intentions. If we oppose or do not obey the laws of health, our body is made to suffer. If we are not obedient to the laws of the state, our liberties are denied us. If we are not in harmony with the purposes of God, the promise of the text is not for us. But unto his disciples, Jesus said, "If ye have faith . . . nothing shall be impossible unto you."

The banner of right has ever been carried forward by men of faith, hope, and love. By faith the prophets bared the follies of men and proclaimed the word of God, even though opposed by stone throwing multitudes. By faith Jesus marched to Jerusalem in the shadow of a cross that he might bring light to the dark spheres of life and lay an indestructible cornerstone for his church. By faith Thomas said unto his fellow disciples, "Let us also go, that we may die with him." By faith the small and persecuted church of Christ conquered the powerful Roman Empire. By faith Luther and Zwingli proclaimed the Gospel and established Protestantism. By faith will man be moulded finally into the likeness of Christ.

That faith is the key to all achievement is by no means a new discovery. It was faith that made possible the victories of kings of old. It was faith which made it possible for the alchemists to continue their experiments contrary to popular approval. Without faith Columbus could not have sailed the uncharted seas in company with men who wanted to turn back. Without faith the Declaration of American Independence would never have been signed. It requires faith to launch a new enterprise in the fields of industry and commerce. Truly faith, coupled with action, can perform miracles. It has the power to push back all horizons of impossibility within the bounds of Jesus' meaning.

Usually we think of faith as being peculiar

to religion. But is it not true that often times it has been harnessed to greater advantage in fields not distinctly religious than in the church? Is it not high time that the church avails itself of the power within its grasp? There are many who believe, and have every right to believe, that the coming of God's Kingdom on earth is dependent upon the forward movement of the church. We are a part of the church, and a share of responsibility rests upon our shoulders.

Unto each congregation of the church universal is given the opportunity to be a kingdom builder in its community. But no lukewarm congregation will ever accomplish its purpose. To the church of the Laodiceans, Christ had this to say: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The church that

would grow and serve and prepare the way of the Lord, making his paths straight, must gather some enthusiasm, and must ground its zeal in faith. Only then can it remove the mountains of sin and indifference.

In addition to being grounded in faith, its zeal must be a cooperative zeal. No minister, without the aid of other laborers in the vineyard, can perform the task. Likewise, no one member of a congregation, without support, can do the job. But if all work together in a harmonious spirit, nothing shall be impossible. "For where two or three are gathered together in my name, there am I in the midst of them." A harmonious striving together to achieve a definite goal, together with an enthusiasm grounded in a faith which knows no obstacles, attracts an additional power—the power of Christ. "There am I in the midst of them."

AFTER EASTER, WHAT?

CHARLES HADDON NABERS, D. D.

John 20:26.

LAST Sabbath was Easter. Easter is the gladdest day in the Christian calendar. It is the day of hopes made real, of longings come true, of dreams launched into reality. Easter is different from all other days. On Easter all the songs are glad shouts of faith, clear notes of assured victory. Easter—the Lord walks the earth. His music rolls into our homes and hearts like a gigantic tidal wave, through the loud speakers, from great choruses from the Atlantic to the Pacific that greet the dawn with the triumphant shout: "Christ is risen!"

But another week has been rolled upon the scroll of time. In the days that follow Easter the beautiful bright blossoms become withered and sere, and go either into a memory book or an ash can. The songs are laid away until another Easter arrives. The clothes have made their annual parade into the House of God, and are therefore deprived of both newness and novelty. The next Sabbath after Easter is just another Sabbath, a common day, and we become again common folks with common likes and dislikes, common appetites and common prejudices.

Is it in accordance with the Gospel story for us to have this awful relapse from our sure gleam of glory? We know the Easter story. We have seen the empty tomb, and we are beyond that today; but there is no reason why the marching should be down hill! There is no reason to lose the spontaneity and the joy that characterized our worship on the Sabbath when we celebrated the triumph of Christ from the grave, and the conquest of all things by Him for us. Let's carry the New Testament program and plan into our modern life, and see how our attitudes and purposes should stand to ourselves and to the world a bit more than a week after the resurrection occurred.

What happens as the New Testament tells the story? "And after eight days again the disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, 'Peace be unto you.'" From this concise but very definite account of a Christian gathering in Jerusalem a week following the resurrection, several great truths emerge, each of which has a direct bearing upon our life and conduct in the days following Easter.

And infinitely worse — the glad greeting to the Conquering Christ is no longer upon our lips, and the sure marching music for His advance is no longer guiding our feet.

Fact number one: The disciples gathered after Easter as on Easter. In fact, the gathering a week later was larger, because it included Thomas, who for some unexplained reason was not present on Easter evening when Christ appeared to the group. Every minister is thrilled by the attendance on Easter morning. Easter is one holiday which still belongs to the church. But every Sabbath in the Christian year is a witness to the fact and power of Christ's resurrection. The empty tomb is the great reason for the change of the weekly day of worship from the seventh to the first day of the week. There is no more rhyme nor reason for empty seats in the Christian church in the hottest Sunday of August and the coldest day of January than on Easter morning, for every Sabbath is a testimony to the love and confidence we hold in the Christ who conquers death. Church attendance never makes people good. Were that true, I should be in favor of a law making it compulsory. But on the other hand, being good is hard work at best in a complex world like ours with its assortment of problems grinning at us day and night. Regular worship in the House of God does supply poise and power to enable us to grapple with these problems more sanely, more persistently, and more successfully, for the Conquering Christ through the church does supply aid, real and definite.

Fact number two: "Then came Jesus." In every gathering of the disciples of Christ you find the Master Himself. His words, "And lo, I am with you always, even to the end of the ages" are no bit of Pollyanna comfort flung out to soothe the sad feelings of a group seeing their leader depart from them. The presence of Jesus is real to the individual, real to the group, and group worship brings an additional benediction which people who live with other people need. The actual presence of God by faith in every gathering of Christians is truth easily demonstrable from the time of the disciples to our generation. Because God was there, tiny groups of believers have become powerful for the progress of the Gospel, stalwart bulwarks against the encroachments of sin. Because God was there, cleansing has been granted wistful, hungering souls, and lonely men have found fellowship both human and divine for the enrichment of their daily lives. Because God was there, a group of believers in Antioch embarked on a

first century answer to the Great Commission, and because God was there a Williams College group of students under a haystack embarked on a twentieth century answer to the same Commission, and contagious became the cry, "The evangelization of the world in our generation." Because God is present, people are uneasy when wrong is in the ascendancy, and bitterness, aggression and hatreds rise in the lives of individuals and nations. In the midst of a troubled world, the people who have called the name of Jesus need the fellowship of each other and of Him in regular assembly, as on the eighth day after Easter. When they gather, then comes Jesus.

Fact number three: Jesus brings peace. There was a time when men shouted, "Peace, peace," where there was no peace. No such shouts of peace are heard along the corridors of the nations today, for even the pretense of peace is no longer possible. Millions in Germany as well as millions in France are crying for peace, for the assurance of peace. Their cry is echoed by the sob of other millions in Italy, England and elsewhere. But there can be no peace in a nation until there is the spirit of peace in the people who compose the nation, for a nation is an aggregation of individuals, and its spirit is the combined spirit of its people. The muddled world in vain has sought peace during the score of years since the end of the First, so-called, World War. We tried the League of Nations, and cobwebs cover its deliberations today, and its secretaries busy themselves adding to the world's already too great accumulation of statistics. We tried the Balance of Power, and this slipped away, as it had done many times previously. We tried the agreement to limit armament, and we tried the mad rush to secure unlimited armament. We tried to let aggressors alone, and we tried to stop them by words, by visits, by show of force, and still we find no peace. Back then, to the ark of God where Jesus alone brings the true remedy for strife, strife within the soul, strife within the state, and between states. We have tried everything else except the precepts of Jesus, and they alone will work. In the most pessimistic book of the year, *THE DAYS OF OUR YEARS*, by Pierre Van Passam, the author turns from all else, and sees hope only in the Christian religion and the Christian Church. It is worth trying; it is the way of God — live the Gospel, and proclaim the principles of everlasting peace which Jesus brings to wearied and troubled hearts.

Fact number four: Jesus brings assurance and faith to all doubting souls. Even amid

OUTLINES

CLAUDE L. SHAVER, D.D.

The Easter Unveiling of Life

"Life and immortality brought to light through the Gospel." II Tim. 1:10.

This testimony of a former bitter opponent of the Christian hope has a deeper meaning when we recall the occasion of its presentation. Not just a discussion of immortality as those Greeks under Socrates' leadership were accustomed to hear. Even American Indians had a theory of Immortality in the "happy hunting grounds." But the emphasis here is on the life quality implied.

I. Much more than crude animal functions — eating, sleeping, etc. Opened new channels of thought as to God, Personality, Eternity. We do not live fully until we begin to think nobly.

II. The thinking which Paul appreciated was an independent, well balanced analysis of the full capacities of life and its possibilities. Young Timothy was a signal instance of such development; giving confidence and assurance to any persevering soul, Dr. Link's discussion in the "Rediscovery of Man" makes much of the need of eliminating any inferiority complexes. Jesus Christ's encouragement lies along this same line of assurance.

III. Such thinking develops power to choose intelligently and to meet the everyday problems with confidence and success. Such is the supplementary thought which Dr. Hiram Foulkes adds to the familiar "Crossing the Bar" of Tennyson:

Sunrise and morning star, and one clear call to give;
And may there be no clouding of the skies when I set forth to live. . . .
Daylight and morning bell, and after that to work;
And may there be no soft and subtle spell to make me shirk.
For though into the maze of toil and strife my tasks may set my way,
I hope to meet my Master, Life to Life, as I shall live this day.

A Broken Grave Seal—Its Meaning

"So they went and made the sepulchre sure sealing the stone. . . . The angel of the Lord descended . . . and rolled back the stone." Matt. 27:66, 28:2.

the glad shouts of Easter day, there was doubt in the mind of a disciple. Thomas was still unconvinced. Thomas was absent from the Easter service, and therefore was not able to join the glad Alleluias of the other disciples. But eight days after, Jesus came to answer the doubts and questionings of Thomas in a way that Thomas himself declared to be satisfactory. To the doubter came faith. To the questioner came assurance. The clouds all rolled away, the mist disappeared and the reality of the Living Christ burned up every barrier to His certainty. It is the task of Jesus to make Himself and His work real to every man who seeks to know the way, the truth and the life. The method of Christ is akin to the method of modern science, for it is the antecedent of such method. It is simply this: Launch out upon the hypothesis that this is true, and as you go, the truth will be manifest to you unmistakably, unequivocally. As Paul preached the Gospel, he saw its life and light bringing results in the lives of those who accepted it. As we live it, we see Christ bringing assurance and certainty to our minds and souls. As Paul declared, this religion of Jesus with its central fact the preaching of the Cross, may to the Jews be a stumbling block, and to the Greeks foolishness, but to those who have experienced it, it is in truth the power and wisdom of God for salvation, faith, consecration and service.

When the earth is torn asunder today by the hatreds and jealousies of people, when individuals are calling their nations to the assertion of selfishness for their own race and tribe, what the earth needs is for disciples of Jesus Christ to call even more positively and clearly to poise, to prayer and to power through Him who loves men enough to give Himself for them, and who desires that none shall perish but that all shall dwell in harmony and righteousness together.

He gives peace. He bestows assurance. He creates faith. Take Him into the market places of the world where men buy and sell merchandise, and see that they do not barter their souls. Take Him into the social circles where men laugh and sing, and see that their laughs are well taken and the songs are not beneath the level of Christian hopes and prayers. Take Him into the cabinets where Prime Ministers talk with Prime Ministers, and see that He is in the plans made for helpless and hopeless folks not to be bartered as camels or bushels of wheat. But to do all this, we must betake ourselves to His worship, and receive Him into our souls, and portray Him in our living.

A broken seal of an ancient Syrian tomb may seem trivial in this our hurried age. Yet when this event is linked with numerous other "trivialities," like—the man bearing a pitcher of water; Pilate's dream, Veil of the temple rent, the tragedy of Calvary and the awakened disciples after Pentecost, we may well conclude that it had a profound meaning for all time.

I. Unseen and super-human forces were at work then as now. Things were happening which lay beyond frail human abilities. Here was a rebuke to the boasted might of the Roman Empire. Brute force never triumphs ultimately or fully.

II. Spiritual Life forces have stronger potency, finer possibilities. "More value than many sparrows" was the Master's view. Contrast the cynicism of a modern skeptic who described himself as a "Sick fly on a spinning fly-wheel." Contrast such "Sparrow life" with the Christ regeneration as seen in those disciples.

III. It was a triumph for the heavenly standard of righteousness, as revealed in the Christ. "He that doeth the will of God abideth for ever" (I John 2:17) is the epitaph of Dwight L. Moody, who felt the reality of such experience.

IV. It quickens incentives in our quest for reality in the things of the spirit. Our thinking, tastes, sympathies and purposes should be keyed to this inspiring symbol. "Christ was raised from the dead by the glory of the Father, even so we also should walk in the newness of life." (Rom. 6:4).

The Easter Transformation

"Ye shall be sorrowful; but your sorrow shall be turned into joy." John 16:20.

It is a signal trait of Jesus, that he recognized both the sorrows and joys of life. He did not hesitate to be frank with his disciples as to coming sorrows; but he was equally sanguine in emphasizing a transforming incident of which his own life was to be the transcendent satisfaction.

I. He was sure that the end of things was not tragedy but peace. He could not see that gloom and disaster would follow the trying experiences through which He was to pass. Paul's "Light afflictions endure but for a moment" (II Cor. 4:17)—and "Work for us."

II. How the clouds vanished in the later varied triumphs of that coming Easter Day. And those triumphs have been passed along through the centuries, to have fuller inter-



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pretations in the unfolding life of believers. "Because I live ye shall live also" has echoed in fuller living here and now, by those raised in the "Newness of life." (Rom. 6:4).

III. It is a lasting joy meeting despair at the open grave and turning shadows into the light of life in Jesus Christ. It endures as an incentive to finer thinking and living through all the subsequent and future epochs of life. It is not only "something to live *for*" but "something to live *by*."



JUNIOR PULPIT

JOHN R. WILKIE

The Hoja and the Pumpkins

Hear a story from the Turkish. One day the Hoja as the turks call the teacher was riding out into the country on his donkey. The day was hot, so he got off his donkey and stretched himself out under the shade of a friendly walnut tree growing by the roadside in a field of pumpkins. As he looked up at the nuts on the tree so small in comparison with the big pumpkins scattered about in the field he exclaimed: "Lord God, mysterious are thy works. One would have thought these pumpkins would have grown on this big tree, so big that two men can scarcely get their arms around it, and that the little walnuts would have grown on the pumpkin vines. Truly thy ways are wonderful and they are past finding out."

Just then a crow was pecking at a walnut trying to get at the meat inside of it when the nut broke off and fell and hit the Hoja on his bald head with such force that it made him see stars in the broad daylight. Grasping his head in his hands he gave a cry of pain. "Lord God" he exclaimed, "never again will I question the ways of thy providence. I have sinned and I repent. What a mercy that those pumpkins are not growing on this tree, for then my poor head would have been broken like ice." And mounting his donkey he went on his way pondering on the mysteries of Providence and praising the wisdom of Allah who placed the walnuts on the tree and the big pumpkins on the ground where they could not injure anybody.



It Isn't Always the Strongest That Wins

On the banks of a brook grew a great old oak tree. For years and years he had grown

there until no one knew just how old he was. Many a tempest had passed over him, and while sometimes he had been bent almost double by the strong wind he had always come out of the storm with head erect and with the loss of only some of his leaves.

Near him grew a slender reed that had grown up in but a single summer. Proudly the old oak looked down on the little upstart as he called the reed, and said to it: "Poor reed, you shake and tremble in the slightest breeze. You haven't any strength at all. Look at my strong trunk and my wide-spreading branches. Don't you wish you were as strong as I? Here I have stood for years, but you have been here only a few months. Soon you will be gone because of the cold and the snow, but I will still be here."

That night there came a terrible storm. The wind tore the branches from the big oak and the lightning shivered the great trunk, scattering it in splinters all over the grass for many yards around, so that there was no more life left in it. But the slender little reed bent before the blast until it lay prostrate on the earth, and as soon as the storm had passed and the sun came out it lifted its head as proudly as ever the old oak had done, and lived to tell the tale of the life and the death of its strong old neighbor.

So let no one boast of his great strength and power, for, like strong Samson of old, he may find it taken from him over night and that he is as weak as any of his neighbors.



What Works Once Doesn't Work Always

Some people think that because a thing works one time it will work always. They do not stop to think that circumstances may be different and that so the results will also be different.

Hear the story of the donkey. He had two sacks of salt on his back, one on each side. On his way to the warehouse where the salt was to be stored he had to cross a brook over which there was no bridge. Crossing the brook he stopped to drink in the middle of the stream, and the water was so deep that it came up to the sacks and wetted the salt. What was his surprise to find that as he went on his way his load grew lighter, for the water was causing the salt to dissolve and drip along the road.

A few days later he came the same way and did the same thing, but to his surprise this time as he went on his way his load had grown heavier, for this time he was loaded with sponges that sucked up the water and

so instead of lightening his load they made it all the heavier.

Don't be like the donkey. Don't think that just because a thing worked once it is bound to work always. And when a thing fails to work the second time, find what difference there is in the circumstances, for, as the proverb puts it, "Circumstances alter cases."

Kindness Will Beat The World

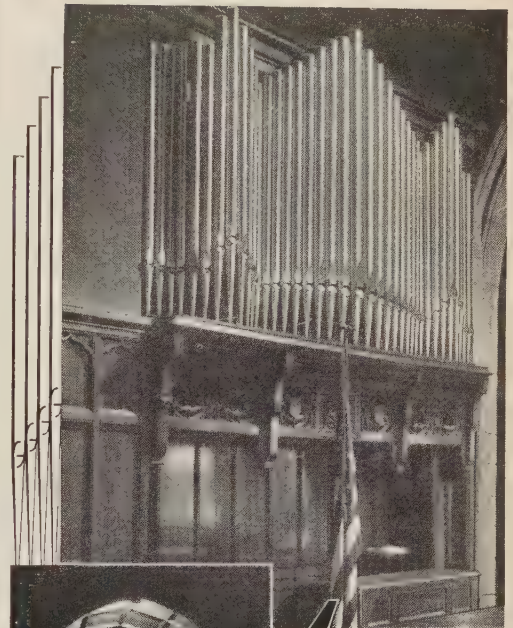
When this happened I was a boy living on a Kansas farm. Through the farm flowed a stream with the queer name of "Cowskin Creek." I often wondered how it ever got such a name. It was overshadowed by great spreading trees in whose shade was many a good fishing and swimming hole. To our place one day came an old man in a covered wagon drawn by a pair of fine dappled grey horses and in the wagon beside him was a fine collie dog. My father gave him permission to camp under a great elm tree beside the creek, and we boys found him a most interesting old man with wanderlust in his veins and many an interesting tale to tell about the great world out beyond the horizon.

Most interesting were his horses and his collie dog and the friendship between them and the old man, and he took great pride in showing us the things he had taught them. One of them was the way the dog would ride on the back, now of one horse, now on the other, to the evident great enjoyment of all three. And I have never forgotten the old man's explanation of the way he did it, the secret of his method. "I do it all through kindness," he said, "for kindness will beat the world."

And sometimes when I remember how I have seen men treat their horses I am glad the automobile has taken their place, for a man can't beat his auto as they used to beat their patient dumb horses. When the auto first came in the horses naturally were afraid of the strange monster, of its noise and the vile smells it left in its trail. To cure them of this fright some men would beat them when they themselves were the ones that should have been beaten for their lack of common sense and mercy, for such treatment always only made the horse more frightened. On the other hand other men would talk kindly and gently to their horses when they met an auto, and soon they paid no more attention to them than if they were but another horse.

"All this sad world needs is just
-The art of being kind."

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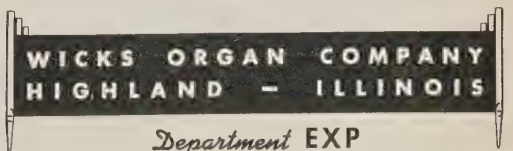


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ILLUSTRATIONS

WILLIAM J. HART, D.D.

Foundation Was Sufficient

Matt. 16:19. "Upon this rock I will build."

I took a cherished friend to the top of the Woolworth Building, then the tallest in New York City. Before he really knew what was happening, he was up fifty flights and ready for seven other stories which would lead to the observation tower. I showed him the Statue of Liberty, Ellis Island, and the mighty bridges spanning a great river. We looked toward the Metropolitan Building, Madison Square Garden, Times Building, the Bronx, and Columbia Heights, and never did he utter a word of either interest or excitement. There seemed to be no way to enlist his wonder or cause him to marvel. At last we turned and came down, and then only did he speak. Said he, "Tucker, it certainly is a high building. It made me dizzy up there. But the thing I want to know is, what kind of a foundation holds a building like that?" That was indeed a fundamental question.—*From W. Leon Tucker, D. D.*

Sand Turned to Rock

Matt. 16:18. "And upon this rock I will build my church."

At some time in the history of the world this piece of granite was simply sand. Minerals such as feldspar and mica intermingled with the sand, and damp earthy matter formed a matrix or cementing material. Slowly but surely during the passing years, layer formed upon layer and pressure from above and from the sides (due to earth movements) compressed the lower layers into a hard, compact mass. At this stage the mass formed a sedimentary or soft rock. Later on the mass came into contact with the terrific heat from the earth's centre and the mass became vitrified or fused and, on cooling, it formed an igneous or vitrified rock—of which granite is an example. Pressure and heat had thus turned the original sand into rock.—*The Rev. W. G. Tolley, Sheffield, England.*

Ralph Connor and the Crucifix

Col. 2:14. "His cross."

In a review of "Postscript to Adventure, the Autobiography of Ralph Connor" by Dr. George Jackson in The Methodist Recorder

(London), we find this story concerning Ralph Connor (The Rev. Charles W. Gordon) quoted with brief comment:

One lovely little story which he tells I should be sorry to have missed. A Roman Catholic soldier was brought in badly wounded. The padre saw that he had not long to live and asked him if he should pray with him. "Yes, sir," he said, "but I am not your religion." "You are an R. C.?" said the padre. "Yes." "Have you got your crucifix?" "No, I left it in my kit."—

"I sent round to find a crucifix among the boys round about, but strangely could not find one. I made up my mind I would carry one with me after this and I always have. I went out and cut two little twigs. The doctor tied them together in the form of a Cross. I held up the Cross before the boy's eyes, now growing dim. His eyes brightened, his face really shone in a smile.

"I see it, I see it," he said. 'Lift up my head.'

"I lifted him up.

"I can't pray," he said.

"Never mind, God knows," say after me: "God, be merciful to me a sinner. Forgive my sins for Jesus Christ's sake and receive me now.

"He said the words after me, his eyes fixed on the Cross. He moved his lips. I placed the Cross against them; he kissed the symbol of Infinite Love and Mercy. Again that marvelous smile lighted up his face. In a few minutes he closed his eyes and was gone."

Every heart responds to a story like that.

Delivered From the Beast of the Jungle

Psa. 91:3. "He shall deliver thee."

A story is told of the Sadhu Sundar Singh—how, while at his prayers one night on the verandah of a bungalow, a great beast of the jungle came out of the darkness and, to an English onlooker, petrified with fright, the death-spring seemed imminent. To his amazement, the huge, wild cat behaved more like a friendly domestic tabby in England, and finally stalked away with calm content, leaving the saint unharmed.

Where Christ comes that always happens. Our sins, like the accusers in the Gospel story,

depart from us, "beginning with the eldest," leaving us alone with Him. There is born in us the confident joy of Augustine's prayer:—"Thou didst seek me, and when Thou shinedst forth upon me, then I knew Thee and learn to love Thee." —Harold S. Darby.

Baptists Helped Build Methodist Church

Heb. 13.1. "Let brotherly love continue."

During a union service in the Baptist Church at Hamilton, New York, President George Barton Cutten, the head of Colgate University, a Baptist institution located in the village of Hamilton, presented the Methodist Church of the community with five hundred dollars. This donation, it was indicated, was to apply on the cost of the Methodist Church which was being erected in the village at that time.

Credit for the raising of this sum was given to Dr. Frank C. Ewart, a retired professor of Colgate University, who had personally solicited subscriptions from members of the Baptist congregation. In addition to the gift, the Baptists invited the Methodists to hold union services in the Baptist Church while the Methodist Church was being erected.

Weekly Letters

II Cor. 10:11. "In view by letters when we are absent."

Weekly letters have been exchanged for twenty-five years between Miss Phoebe Neate, London, England, and her sister, Mrs. Edith M. Spanton, Salt Lake City, Utah, for twenty-five years. That seems to be quite a record. But added to that is the fact that during the entire period not one of the 2,600 letters has been lost.

Thus, through times of war and peace, these sisters have sent each other their messages conveying items of family and general news, and officials of the two countries have safeguarded the letters which doubtless carried both information and words of sisterly affection.

Streamlined Crosses

Luke 23:26. "On him they laid the cross."

A popular weekly magazine recently carried the following paragraph: "Religion, we are pleased to report, is keeping in full stride with science. — & Co. of —, New York, are exhibiting the first heated baptismal font in history; an enterprising merchant in Atlanta, Georgia, is conducting a special sale of streamlined crucifixes."

Streamlined crosses! The cross, long the subject of discussion and object of adoration,

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The cross wasn't attractive in the long ago.
—Wilson O. Weldon.

Distributing Fragrance

John 12:3. "Filled with the scent of the perfume" (Moffat).

Choicely beautiful is an illustration given by Dr. F. W. Boreham in *Ships of Pearl*. A friend had told him of a commercial traveler who spent a morning in a little English town calling on his clients, displaying his samples, and seeking to secure orders. Noon came, and with it the sound of a siren.

Shortly afterwards the air was filled with a most delicious perfume. Unable to understand whence the perfume came, he glanced around. He expected to see "some little plot in which wallflowers and musk, violets and mignonette were luxuriating." But offices and dusty old warehouses were the only things in sight. The persisting fragrance, however, increased the mystery.

Meeting a gentleman with whom he had been doing business earlier in the day he voiced his perplexity. "I notice," he said, "a most delicious perfume; yet nowhere can I see a garden plot."

"Did you not hear the siren?" asked his friend with a smile. The visitor confessed that he had. "But what had that to do with it?"

"Oh," explained the friend, "the siren was the signal for the girls at the perfume factory to leave for lunch, and, in scurrying up and down the street, they distributed the fragrance everywhere."

Spending their days amid the perfume of the flowers, the girls carried the fragrance into the busy streets, among the people in the stores, and into the quiet of their homes.

Wake UP!

Isa. 60:1. "Arise, shine; for thy light is come."

Have you ever awakened early on a lovely summer morning? Perhaps the blinds are drawn and you lie sleepily in the half-light. But there is no peace to sleep, for outside the window the birds are hard at work, chirping and chattering. "Wake up! Wake up! Glorious morning!" And when at last you bestir and pull up the blinds a radiant sunshine pours

in from the happy countryside and floods the whole room with brilliant light.

That's how it is with the Church of Christ. We lie half awake with the world slumbering around us. But we can't really join in the slumber of the world, for the Word of God, like the birds of the morning, rings in our ears: "Arise, shine, for thy light is come." What we need is just to arise, and pull up the blinds of our souls, and the depths of our beings shall know that "The glory of the Lord is risen upon thee."—*The Rev. D. H. C. Read, Scotland.*

Masterpiece

Luke 23:1. "And led him unto Pilate."

There is an interesting story about the "Christ Before Pilate." Munkacsy painted it while still young; try as he would, he never could again rise to the artistic mastery he achieved on that canvas. When a rich merchant purchased it from the poverty-stricken painter, he got it on condition that he give Munkacsy a room in his house and access to the picture, so long as the artist should live. And Munkacsy spent many an hour of torture on his knees, before his masterpiece, worshipping it, frantic because he could not do it again. . . . It is bad to have your masterpiece behind you rather than ahead. . . . —*The Christian Herald.*

Kept Light Burning in Famous Old Belfry

Matt. 5:16. "Let your light so shine before men."

It is said that the famous old belfry at Tournay dates back to the twelfth century. Whether it stands after the devastations of the last war I do not know. It claimed forty bells and commanded an unsurpassed view of the largest and costliest cathedral in Belgium. Four "brothers" as far back as 1870 guarded the summit of the belfry at intervals of ten hours. All through the night a light could be seen burning in the topmost gallery, and when a fire broke out the big bell was tolled by the watchman. He was never permitted to sleep while on duty. During summer nights the belfry lamp burned like a star. On stormy nights when the wild winds raged and the black rain clouds rolled over the level plains of Belgium, the old belfry rocked to and fro but through storm as in calm, the lamp, year in and year out, kept burning and became a beacon to many travelers along the highroad from Brussels. The "brothers" who kept their lonely and sometimes dangerous watch did it not for themselves, but for others. They kept the light burning "for Jesus' sake" and that

involved a love for their fellow men and sacrifice in service.—Bishop Adna W. Leonard.

Faithfulness Rewarded

Cor. 2:14. "He shall receive a reward."

Many years ago the wife of an outstanding professional man was committed to a hospital for the insane, and for 35 years, until her death, was an inmate hopelessly afflicted. Her devoted husband visited her every week during these 35 years, and every time took her flowers. Never once during all these years was there the slightest indication that she recognized him. Every Saturday afternoon, however, he was at the hospital with his flowers.

Just a few moments before her death she recovered the clearest sanity, and, laying her hand in the hand of her husband, said in her former tones of tenderness, "It was awfully nice of you, Frank, to bring me those flowers all these years."—Earl L. Douglass, D. D.

Talking From the Unseen to the Unseen

Rom. 1:20. "The invisible things . . . are clearly seen."

Confessing himself to be a "wireless fan," the Rev. C. Ensor Walters, who ministered for a whole generation in London, and who was honored by his election as president of the Methodist Conference, related this incident in 1938—the year in which he also died.

He was on a great trans-Atlantic liner, bound for New York, in 1911. Loudspeakers and broadcasting corporations were unknown. He said he, "My ignorance was complete." But one day, while on deck, he heard the clicking and tapping of some instruments.

"What's that?" he asked a seaman.

"What's what, sir?" the man answered.

"The clicking and tapping noise," replied Mr. Walters.

"That is a ship talking to us, sir."

"Where is the ship?" asked the minister. He could see none, as he turned his eyes toward the vast ocean.

"She is talking by wireless, sir," courteously answered the seaman.

The impressions made on the mind of the minister were thus recorded by him: "Then I knew someone was talking from the unseen to the unseen. When that night I knelt by my bunk in prayer I knew that science was confirming faith in prayer. As I prayed to the unseen God for my loved ones at home, God spoke peace to my soul. The miracles of modern science are a mighty confirmation of a miraculous religion, and ever since that



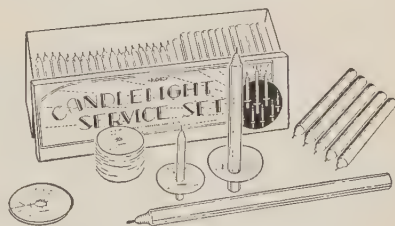
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Atlantic voyage the wireless has given to me a mystic sense of the unseen world."

Why the Boots and the Jeers?

I Pet. 2:1. "Laying aside all . . . hypocrisies."

A Scotch carpenter once rose in a Brooklyn prayer meeting, and gave the following testimony:

"I am impressed that in his private prayer-life the Christian cannot be a hypocrite. When I was in the Boer War, I was billeted the first night with twenty other fellows in a large room. When it came time for me to crawl into my bunk, I wondered whether they would laugh if I kneeled down to say my prayers as was my custom at home. Timidly I compromised by crouching on one knee. Instantly I felt a shower of boots; and there was a volley of words, as the boys jeeringly yelled at me, 'Both knees, or not at all.' They would have respected a sincere attitude of devotion." But the attitude of a man who made a compromise was met with disdain by the soldiers.—*Madeline Sweeney Miller.*

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Easter Questions

Luke 2:46. "And asking them questions."

The modern church, at least in the main, is hardly suffering from the "virus" germ of "modernistic thinking" so much, as in the almost total eclipse and absence of any thinking at all! Many of our church leaders however are being equipped with "the sword of the Spirit" as never before. It is a great thing to keep "young in spirit" and in tune with the onward march of God in His world. For how else can we best serve humanity? What did Paul mean when he enjoined: "Let this mind be in you?" Did he plead for a Static Religion in a world of changing values concerning morality, education, economics, government, etc? Christ was always asking questions. Have we none? What is meant by "progress in religion?" Can religion be best imposed from without or from within? Must we place the greater emphasis on highly-wrought emotion and feeling in our religion or in cultivating more reverential self-respect and common sense in our approach to God?—Has the development of dispassionate judgment and meditative thought concerning things "religious" kept pace with material science? Is it considered the "ultimate" to have one distinct type of religion for the "mind," another for the "body," and still an-

other for the "senses" and "emotions?" Did Paul have three formulas in mind when, in I Thess. 5:23, he prayed that "God may consecrate you through and through and in spirit, soul and body be kept sound?" What churches seem to thrive most today, the old established communions and denominations or the more distinctly new the pre or the post millenarian?—Can we apply the "happy medium" or yard-stick principle to all fields of religion? When Christ arose on Easter Morn. He discarded the grave clothes of a corpse. He invites His followers to orientate into living Truth this Easter.

Easter's Birthday

II Tim. 2:12. "If we have died with Him, we will live with Him."

Jno. 6:47. "Whoever believes already possesses eternal life."

From whence came the term "Easter?" Greek, Latin and Anglicized Christianity has much to say concerning origins and observances. Was Easter parallel to the "Feast of the Resurrection," the "Passover" and the "Passion?" Chronologically, Easter is the Sunday after the first moon following the Spring equinox and, like Pentecost is thought to be derived from the Jews. It is significant however that there is no mention of Easter in the Apostolic Fathers, yet Easter as the commemoration of the Resurrection of our Lord was observed at Rome as early as 120 A. D. and in Asia Minor much earlier. There is a legend that Eostre, a teutonic goddess opened the gates of Valhalla (the abode of heroes slain in battle) to receive Balder the god of light, peace, goodness, beauty and wisdom. This White God (Balder) had been murdered by Loki, the arch enemy of all goodness and truth. And so the "Festival of Eostre" grew, a festival commemorating the renewal of life in the Spring. Was this old pagan custom adopted by early Christians and given Christian meaning in Christendom's most eventful day, "He is Risen?" It seems strange that early Protestantism left its observance largely to Roman and Greek churches. Before the Civil War, Easter observance was confined mostly to the ritualistic churches. Today, it has become worthy of universal acceptance and worship. He who conquered both death and the grave is worthy of all the "Hallelujah's" saved men and women can give Him HALLELUJAH!

Easter Loneliness

Matt. 26:40. "Were you not able to watch with me for one hour?"

"Joy is a partnership,
Grief weeps alone;
Many guests had Cana,
Gethsemane had one."

This is not only a cynical truism, but an astounding social fact. It is a fitting companion piece to the phrase, "Laugh and the world laughs with you; weep and you weep alone." For intermingled with the gladsome notes of an Easter Morn, one may easily detect with spiritual eyes and ears, the stifled sob, the deep sigh and the abject misery of some soul in despair and want. Thus our idealistic poetry becomes confronted with some extremely realistic prose. Into the great tapestry of life, one will find both joy and sorrow, victory and defeat, while the more carefully we scrutinize, the more clear are the frayed fringes and edges of sorrow. It may be a vacant chair, a lost job, business, property, hopes, ideals, religion and character. On this Easter Day, one-half of the world's population will go to bed, sad and hungry. Many of these are wanderers and refugees on the face of the earth. Many will be found fighting battles and "engagements" the real cause of which, they hardly know, so completely are the masses kept in ignorance; and with promises veiled with honeyed phrases to deceive the elect of God. "Grief weeps alone." Yes, Jesus had more friends and followers on Palm Sunday than on the day of His Crucifixion; more hearers and feeders when He fed the Five Thousand than were with Him in the Garden; more reciters than "doers" of the Word; more betrayers than true followers. Will our Easter joy overcome the sorrows and griefs of life?

Easter Freedom

I Tim. 1:10. "Life and immortality brought to light through the good news."

Our Easters are more than an emotionalized secularism; more than a theatrical exhibition of music and flowers (however beautiful); and more than an annual recurrence of a glorified service of pomp and ceremony. Easter does not dodge the greatest question of the human race from the beginning of time itself, "If a man die shall he live again?" Easter throws light upon man's endless destiny and affirms that the man who dies in Christ—shall live in Christ. To a believer, the "sting" of death and the fear of death is removed forever. Easter likewise, assures the Christian, the realization of man's greatest boon—freedom of conscience. Men and nations talk much about freedom today, but only Christ confers real liberty. Remember Goldsmith's

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Deserted Village in which he affirms: "Ill fares the land to hastening ills a prey; where wealth accumulates and men decay?" But what about the reasoned judgments and opinions of a free and healthy minority? Shall they be squelched and snuffed out with the vagaries, illusions and tyrannies of power politics, power education and power religion? Let our Easters sound forth the battle-cry of "eternal vigilance." For in this alone is the "price of (soul) liberty."

Easter Ambassadors

II Cor. 5:20. "We are ambassadors for Christ."
Jno. 1:7. "He came to testify to the light."

Ambassadors and prime ministers are on the spot today and they should be. Of noble lineage the word is derived from the Greek *presbuo* or elder. A fairly good paraphrase of Paul's "we are ambassadors in behalf of Christ" is: "we are good Presbyterians as we represent Christ." An ambassador as a representative of one sovereign to another is an office of sacred trust. A true ambassador should be the incarnation and embodiment of the principles of his country. Suppose however, that he lacks consistency, blows hot or cold as an opportunist; adopts a shilly-shally attitude and is guilty of intrigue and betrayal concerning the public trust? A better class of ambassadors or envoys of good-will among nations would have gone a long way toward minimizing the holocaust of war among nations. Or must the world continue its policy of fighting to cover up the failures and stupidity of its leaders? What an insult to the spirit of Easter when men allow the spirit of force to triumph over reason. How long O Lord, shall we create Frankenstein monsters, dictators and freaks and then repudiate them as our progeny? May God save the world from the assumption of false virtues this Easter.

Easter and Unemployment

Acts 16:30. "What must I do to be saved?"
Jno. 10:10. "Life more in abundance."

What relation has our Easter and the Gospel to man's work-a-day world? The difference between the attainment of self-respect, self-support and self-realization, and that of despair, defeat and death. Christ came to liberate men and women from the "sting" and fear of DEATH. That's why we observe Easter anyway. When twenty-three per cent, or nearly thirty million persons in the U. S. are outside the protecting walls of the spirit and system of free enterprise, private or public then someone must have a care and interest. The core and passion of our Gospel

is that these "twenty-three per cent dispossessed" are "the sons of God." Let us not be so sure that our souls are "saved," unless we take our place on the side of the unfortunate, the preyed upon, rather than the prayed with. In an economic and a spiritual democracy, man has an inalienable right not only to worship God, but the right to earn a living wage and in the American Way. What can our church do to remove poverty in the midst of plenty? For one thing, be better informed. It is said, that "one-half does not know how the other half lives." To be more correct, it is probable that less than 10 per cent know or care how the other 90 per cent live. Do we know that the working population has increased by hundreds of thousands, since the beginning of the depression? Just why are more and more becoming "workers" and "toilers?" Do we know that present increase of production is due largely, not to consumer's demands or for services rendered to society—as in filling war orders and accessories? We've heard about the machine displacing the man—what are the real facts? We speak of the estrangement of the working man and his family from the church. When was labor or wealth or any class ever represented 100 per cent? With six million of new workers (now grown up) who never had a job before added to the old list of unemployed, what program must the modern church adopt, not only to save its own soul, but the souls of these new workers?

Easter Peace

Jno. 16:36. "I have told you all this, so that through Me you may find peace."
Matt. 19:18. "Thou shalt do no murder."
Rom. 13:10. "Love fully satisfies the Law."

"They'll do it every time" is the title of a popular serial newspaper cartoon. Whenever European nations get into a jam through their blundering statesmanship; their territorial expansions; their trade and economic rivalries; their racialism, emotionalism and nationalism; their spiritual and mental blindness; their pride with its passion and prejudice; their artificial standards of living; their unsolved unemployment and unfulfilled promises of its leaders—then, how easy under wrongs (fancied or real) to wheel out that old juggernaut WAR—and revert to the law of the jungle and caveman! War today, is a great poker game in which the chips are human lives. We are not only our "brother's keeper," but our brother's brother. Jesus and History, Experience and Observation, War and its Aftermath—"all this" and more has taught man the futil

of War as a permanent social solvent for the ills of human nature. Or are we still in the kindergarten? What a beautiful world this might be, if we could but bottle up all of the love, music and good-will of our Easter services this 1940 and then diffuse it through the year—just for One Year.

CHOIR AND CONSOLE

PRELUDE

Morning Song	Hollins
Daybreak	Kinder
Melodie in E	Rachmaninoff
Communion	Urteaga
Andante Cantabile	Tschaikowsky
Morning Hymn	Faukes
The Angelus	Goodrich
Prelude in F Major	Forehammer
Triumphal March	Verdi
Lento Expressivo	Kettelby

OFFERTORY

Evening Hymn	March
Reverie	Dickinson
Berceuse	Janfeldt
Evensong	Martin
Echoes of Spring	Friml
Meditation	Leybach
Andantino	Wely
Liebestraume	Liszt
Spring Song	Hollins
Song Without Words	Englemann

ANTHEMS

The Way Is Long And Dreary	Leslie
Ho, Everyone That Thirsteth	MacFarlane
O, Saviour Of The World	Goss
Incline Thine Ear	Himmel
Almighty Lord	Mascagni
How Long Wilt Thou Forget Me	Pflueger
All For Jesus	Stainer
Worthy Is The Lamb	Handel
Christ Our Passover	McFarlane
I am The Resurrection And Life	Kinder

POSTLUDE

Sacred March	Mackin
Postlude in C	Lewis
Intermezzo	Borowski
Grand Choeur	Hailing
Paques Fleuries	Mailly
Chorale	Buxtelude
Postlude in G	Meek
Temple March	Kosten
March	Clark
Allegro-Maestoso	Ferrari



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BOOK REVIEWS

I. J. SWANSON

HORIZONS OF HOPE

By Dr. O. A. Geiseman. Ernst Kaufmann, Inc. 125 pages. No price given.

A volume of fourteen sermons for the Lenten season. The author believes that man's extremity today represents God's opportunity, and these sermons were preached to show man where hope and life can be found—in the resurrected Lord. There are six sermons for Lent; two for the reception of new members; two for each of the following, Maundy Thursday, Good Friday, and Easter Sunday. These are straight Gospel sermons and are direct and challenging. —Gordon W. Mattice.

AND PILATE SAID . . .

By Frank Morison. Scribner's. 275 pages. \$2.75.

This is a new study of the Roman Procurator who figured so largely in the events immediately before the Crucifixion. The study of Pilate has ever fascinated the Christian Church, and Dr. Morison here has attempted a sympathetic biography of the one who has been considered one of the most despised persons in history. He approaches his subject with a determination to give Pilate a fair hearing. The author made a special trip to Palestine making a careful study of recent excavations that throw light upon Pilate. His career is re-created against the crucial events of his time. There are 56 photographs and 5 diagrams.

Here is thrilling reading, for the author deals with many other subjects and throws much light upon the Holy Land. In a reverent spirit he made a series of personal experiments and tests upon the actual scene of the events described in the closing chapters of the four Gospels. You may not accept the conclusions, but you will be stimulated as you read, and there is much sermon material here. —Gordon W. Mattice.

LAMPLIGHT

By Perry J. Stackhouse, D.D. Fleming H. Revell Co. 253 pages. \$2.00.

This is a book of quotations and illustrations, and Doctor Stackhouse says that nearly all the material found in this volume comes from his public addresses and published articles and books.

There is no table of contents, as the book consists largely of single paragraphs, each running to about half a page. These are arranged in alphabetical order. For instance, the first is headed: "Achievement and a Philosophy of Life;" and the last, "Year, Beginning the New."

These make interesting reading. But the book would be of greater service to the busy pastor when he is trying to find a suitable illustration for his sermon if it had a good topical index. —William J. Hart.

THE KEY TO THE PSALMS

By Sylvester Vernon Williams. Chapman and Grimes, Inc., Boston. 157 pages. \$1.25.

The psalms are arranged according to the five books, and each individual psalm is given from a half page to little over a page of treatment. This deals with the main theme, the authorship, the outline, and the historical setting, all of which tends to open the psalter for more intelligent inspirational study and devotional reading. It is written with the layman rather than the minister in mind. —Charles Haddon Nabers.

THESE SHARED HIS PASSION

By Edwin McNeil Poteat. Harper & Brothers. 131 pages. \$1.50.

Fresh, biographical, stimulating, scholarly, devout, sympathetic and original are some of the adjectives one might use in describing the ten characters who were close to Jesus during the passion week. The chapters of this book are biographical studies but they are more. They give a deeper insight and understanding for the events of the Last Week. It was the tension of that Last Week, the war of nerves, that accounts for the

cleansing of the temple, the misunderstanding between Mary and Martha in Bethany and other incidents. Each chapter begins with a reconstructed narrative to give setting for the scene or conversation to be studied, reading of this book will give one a much clearer understanding of the Week that changed the destiny of mankind and of the characters of that Week. Dr. Poteat is widely known as an author and lecturer and is the pastor of the Euclid Avenue Baptist Church of Cleveland, Ohio. —C. F. Banning.

THE COLLECT FOR THE DAY

By Paul Zeller Strodach. United Lutheran Pub. House. 63 pages. \$2.00.

I like this book. I have liked it since its prenat days when Dr. Strodach showed me a manuscript page. It is the sort of book to which one will go again and again to refresh his soul, to meditate and to commune with the Spirit.

These Collects, or short prayers, which form an integral part of the chief liturgical service grew with the Church in form and in life. Liturgical pastors will find here a welcome aid in the fuller use of the Collect. No liturgical pastors will find here valuable aid in the understanding of Church practice, and an excellent aid in deepening the devotional life.

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This book should be with those a person uses daily. Through it one will feel the pulse of the Church's devotion through all the ages. —Wm. R. Siegart.

THE DESCENT OF THE DOVE

By Charles Williams. Oxford University Press, New York. 245 pages with chronological table and index. \$2.50.

This short history of the Holy Spirit in the Church is predicated upon the belief that the history of Christendom is the history of an operation, that of the Holy Spirit towards Christ, under the conditions of our humanity. In the enlargement of this theme, the whole history of the Christian church is studied, and the table begins with the day of Pentecost and continues to the outbreak of the war in September 1939. It fills a niche in libraries specializing in church history, and libraries specializing in the Work of the Holy Spirit.

—Charles Haddon Nabers.

THE ROMANCE OF THE CREED BUILDERS

By Robert H. Gearhardt, Jr. The Castle Press, Philadelphia. 67 pages. 75 cents.

A little book that brings us behind the scenes as the creeds of Christendom were formulated, with particular attention to the Apostle's Creed, and a great appreciation of the daring and courage as the creed creators sailed forth on uncharted seas of thought. Good for Young People's study groups particularly.

—Charles Haddon Nabers.

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By Eveleen Harrison. Textford Press, New York, N. Y. 64 pp. 40 cents.

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SPIRITUAL TREASURE IN EARTHEN VESSELS

By Fred Clark, Mathis Van Nort & Company, Dallas, Texas. 134 pp. \$2.00.

This book is full of spiritual teaching from Jesus which will never be equalled; from nature; and the Words of Life. This is indeed "Spiritual Treasure in Earthen Vessels."

Contents: The Inner Life, The Mystic, The Pulpit And The Pew, Mud and Concrete, The Automobile Kingdom, The Idol And God, The Loud Speaker, The Jig-Saw

uzzle, "That Is Just As Good," Proverbially Speaking, Being Surprised, and Is God Cruel? Under the topic, Is God Cruel? Mr. Clark deals with its topic, clearing and satisfying. For example, a soldier of the World War said "I cannot think that a kind, loving, sympathetic God, such as is declared from the pulpits by our preachers, could come upon a man like this, without immediately putting a stop to it." To this soldier Mr. Clark gives a clear and explicit answer to this and other moral puzzles, profoundly explained. It makes clear that God does all for the best, and those who walk in God's way. Study Mr. Clark's explanation—it satisfies.

DUTY AND THE WAY OF JESUS

By Roy A. Burkhart, Round Table Press. 212 pp. \$2.00

Dr. Burkhart, pastor of the First Community Church in Columbus, Ohio is an authority on both the problems of youth and the methods of dealing with young people. The problems of youth are not essentially different from the problems of life itself and religion for youth is not distinctly different from the religion of a mature mind. In the book the author by no means limits his treatment of the way of Jesus to the viewpoint of youth but the mature mind will find it as profitable as will the youthful mind.

The book abounds in apt illustrations and choice quotations. Its style is lucid and attractive, never pompous. The sincerity of the author and the reality of his own faith are evidenced in every chapter. Particularly convincing are the chapters dealing with the immortality of the spirit, mental shutters, and the rediscovery of the person. Here is no uncertain note, no impractical or foolish idealisms, no compromise of the way of Jesus. The book will be valuable to both leaders and followers in all sorts of religious organizations and particularly so for forum discussions.

—Talmadge C. Johnson.

THE MAKING OF THE SPIRITUAL MIND

By Robert MacGowan. Fleming H. Revell. 127 pages. \$1.00.

Here is the book that the minister will want to chew and digest slowly and carefully. "Without spirit theology

munches a dry crust and religion loses its song." The four chapters of the book were the basis of a series of lectures given at Chautauqua Institute. The chapter headings are:

1. The Mystery of Man.
2. The Ministry of the Spirit.
3. The Maturing Life.
4. The Masterpiece.

The author is a Scotch scholar, theologian and teacher, author of eight other books of poetry, philosophy and religion. The book is enriched by the inclusion of a number of the author's own poems. The book opens with the premise that the place of religion in history establishes the fact of man's spiritual endowment. It closes with the optimistic conclusion, "The leadership of the World of Tomorrow will be in the hands of the people who conscientiously cultivate the spiritual mind."

—Charles F. Banning.

JESUS SPEAKS

By Robert Lee Dougherty, Bethany Press, St. Louis. 45 pages, cloth. No price stated.

This little book is well printed, illustrations in color, and made up in gift book style. It is a devotional story of the chief incidents in the Life of Jesus, with the Master Himself speaking in the first person. The last chapter is a call to service. It could be used as a devotional book; or it could be used with children of the grammar school age.

—William R. Siegart.

THE CROSS, OUR HOPE

By J. Wilson Sutton, Vicar, Trinity Chapel, New York. Morehouse-Gorham. \$1.25.

The Seven Words from the Cross have stimulated a great number of books and countless sermons. Here is a somewhat new approach, as the addresses are based on the idea of Hope, as being an essential element in the Christian life. The Hope of the Christian is rooted in the Cross, and the words our Lord uttered suggest vital elements in this hope. The chapter titles are: Our Hope of Pardon, Heaven, Understanding, Victory, Resurrection, Achievement and Peace.

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—Gordon W. Mattice.

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Scripture: John 14:1-6.

Hymns: "Stand up, Stand up for Jesus."

Meditation:

The Way

"I am the way"—John 14:6

Jesus loved to say the unexpected, and he expected to be understood. But he was often disappointed. "Have I not so long a time with you, and yet hast thou not known me, Philip,"—was his heart's cry to one near him.

Jesus Misunderstood Today By Those Close To Him I wonder why! Perhaps H. G. Wells is correct: "The millennium is too great for our small hearts." Surely today, on the road to Emmaus on Easter Day, Jesus calls his comrades "slow of heart." We are small of heart as well as slow of heart. We have "that tired feeling" in our inner life. We get weary of well-doing. We make an end of daily effort to become experts in everything but goodness. Chosen to keep awake in our Gethsemane, we fall asleep. We turn watchdogs of the past instead of pilgrims pressing on to hear:



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"Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea."

II. The Way Of Jesus Is The Only Way
Bernard Shaw sees no way out of the world's misery but the way of Jesus. Yet to many the way of Jesus seems

(1) The Way Of Mystery—clouds and thick darkness overhang it.

We are bewildered, like the twelve to whom Jesus said: "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father." Then said some of the disciples among themselves, "what is this that he saith unto us, a little while, and ye shall not see me: and again, a little while, and ye shall see me?" and, "because I go to the Father?" They said, therefore, "What is this that he saith, A little while? We cannot tell what he saith."

Why should we always understand? Jesus walked by principle and not by outline. Jesus never claimed to know it all. Jesus said, "Only the Father knows." We know the night is dark and we are far from home; but

"Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea."

(2) The Way Of Fear

We are sometimes like little children afraid of the dark. The last moment of O. Henry. We fear for ourselves. We fear snakes in our trees, and lions in our way. Apollyon straddles the road we take; and roar "Prepare to meet your death." We worry mostly over what never happens. We are panicky at every criticism of the church as though the church were a flickering candle and any fitful gust might blow it out. Edna St. Vincent Millay pictures Archbishop Dunstan proclaiming: "The Church of God is not a candle. Blow on it. And all the while:

"Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea."

(3) The Way Of Intolerance

Some of us take that way. Charles Lamb's comment "I don't like that man." We demand that those around us be like us; or at least think like us,—forgetting that "All God's chilluns got wings," that there is room for all who hold in Christ the faith of Christ and try to live His life. Intolerance gets us nowhere. Religious bitterness turns the sweetest soul into the bitterest. We ought to keep bitterness out of our heart and off our lips. We ought "with malice toward none, with charity for all" keep listening, because:

"Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea."

III. The End Of The Way

Through mystery, fear, intolerance, Jesus still leads on. Where the end may be we may not know; we need not care. The end is of no consequence. It is some where in the Father's house, and we know there are many mansions there. What matters it whether we go, since we are personally conducted by Him who said "I and the Father are one." Our supreme concern should be that one day "We shall be like him, for we shall see him as he is." Meanwhile:

"Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea."

—Lyman P. Powell.

Hymn: "All Hail the Power of Jesus' Name"
Prayer: Pastor, intercession and thanksgiving.

Hymn: "Strong Son of God, Immortal."
Benediction.

II. Choosing the Way to Happiness

Organ: "Praise the Lord, O My Soul."

Invocation: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for His own inheritance."

Hymn: "Lord, as to Thy Dear Cross."

Scripture: John 14:6-16.

Hymn: "Brightest and Best of the Sons."

Meditation:

The Way

"I am the way"—John 14:6

Winter will soon break, the birds fly North, bears wake out of their long sleep; birds and beasts feel a new home urge in their hearts. So it is with you and me. We want to go home. We want some one to show us the way home. Jesus is ever ready to show us the way. We can therefore sing together:

"O Master, let me walk with Thee

In lowly paths of service free;

Tell me Thy secret, help me bear

The strain of toil, the fret of care."

The Master lets us walk with Him but never promises an easy way. His way may seem to be:

The Way Of Trouble

"In the world ye shall have tribulation," Jesus said. Washington was all but overcome by disaffection. Countless Orientals are now beneath the iron wheel of war in bits of Leagues and Covenants. We are still in "the jaws of the locust." But Jesus said to all in trouble: "Be of good cheer." We can go smiling through. Heine and Frances Ridley Havergal from their beds of pain sent forth their sweetest verse. Maude Royden, hobbling on her cane, seems to be singing:

"O Master, let me walk with Thee

In lowly paths of service free;

Tell me Thy secret, help me bear

The strain of toil, the fret of care."

The Way Of Jesus May Seem To Be The Way Of Poverty

Few of the rich are sure that they are rich. Yet all of them have more than their grandparents had. Millions know the bitterness of unemployment. Instead of hurrying from the second payment on the radio to the third on the car they never should have bought at all, they now seek jobs. Many beg for food. All of us have sinned, and all of us must pay the price. We made too much whoopee. We blared too much ballyhoo. We sang too often "Life Is Just a Bowl of Cherries." Many of us have lately feared that we have heard the crack of doom: "Thou fool! this night thy soul shall be required of thee." We have had a narrow escape. But Jesus had good sense. He saw straight. He has for all of us today the word of cheer. He neither over-praised the rich nor damned the poor. He bade us "Seek ye first the kingdom of God," and promised that "all things else shall be added unto you." Jesus never broke his promise. He will not break his promise now. All will yet be well. We are passing out of dependence on things that seem material to things we know are spiritual; and if we will, we may discover with Vash Young, that "these riches in inexhaustible degree are offered to every one of us."

I. The Way Of Sorrow

Again the Master said: "Ye now have sorrow." Call it by what name you will, sooner or later sorrow comes. The tragedy of life is that sorrow comes to us before we understand what sorrow is. To see children suffer is tragic. Sorrow ought to take some one its size. Sorrow ought to pass by the little fellow 'round the corner of whom with a tear in the eye we sometimes think:

"O little feet that such long years

Must wander on through hopes and fears

Must ache and bleed beneath your load.

I nearer to the wayside inn where toils shall

cease and rest begin.

Am weary thinking of your road."

But sorrow has its uses. Sorrow educates, refines, purifies. "Sweet are the uses of adversity," for thus we learn that God is all in all. It was the man of sorrows and acquainted with grief who taught us to sing:

"O Master, let me walk with Thee

In lowly paths of service free;

Tell me Thy secret, help me bear

The strain of toil, the fret of care."

The Booth Tucker Story

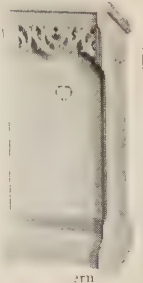
When Booth Tucker preached his farewell sermon in Chicago on the sufficiency of Christ for every experience we can bring, a sorrowing toiler in that immense congregation answered fiercely back: "You could not say that, if your wife—like mine—were dead, and your children were crying for the mother they believed they could never see again." A little later the train that

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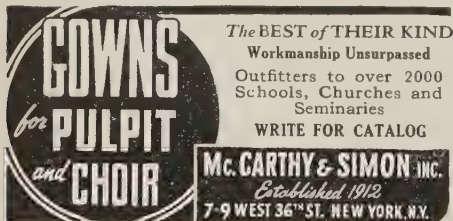
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bore Booth Tucker and his devoted wife to their next appointment was wrecked. The wife was killed. Her body was taken back to Chicago. The burial service was held in the very hall where Booth Tucker had while before been preaching. As the service ended Booth Tucker stood a moment beside the casket of the wife he loved and softly said: "The other day when I was speaking here a man protested I could not say Christ was sufficient if my wife were dead and my children were crying for her to come back. I hope that man is here today. I want to tell him now and here that even though my heart is broken, I do find sweetness in my sorrow, comfort in the Christ who is sufficient, I now know, for anything that life may bring."—Lyman P. Powell.

Hymn: "Jesus, Thou Divine Companion.

Prayer: (Intercession, penitence, gratitude)

Hymn: "Fairest Lord Jesus."

Benediction.

III. Beyond the Shadows

Organ: "The King in His Beauty"—Nevin.

Invocation: "And the multitudes that went before, and that followed, cried, saying Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord. Hosanna in the Highest."

Hymn: "Sun of my Soul, Thou Saviour."

Meditation:

Quentin Roosevelt, aviator, brilliant young son of the illustrious Theodore Roosevelt, was shot down behind the German lines during the World War. On a little hill not far from the village of Chamery, a simple marble slab marks his last resting place. To an inquirer as to whether the body should be brought home for burial, the father replied, "No, let the tree lie where it fell." And there he lies awaiting reunion some other day.

The simple headstone bears as an inscription the beautiful line from Shelley's Adonais, "He has outsoared the shadows of our night." A Christian father, victorious struggle with heartbreaking grief shining through those triumphant words. Back of them he discovers the philosophy of faith and quiet resignation. The silent grave is not the end of a victorious life; it is but the beginning of the more abundant life.

It is a significant thing that the higher one goes the scale of manhood, the more positive is this belief that life goes on beyond the grave. What a thrilling message of exultant hope and radiant cheer our glorious gospel brings—that we and our friends whom we have loved and lost awhile will live beyond the shadows of this poor earthly life! That glorious hope finds its noblest expression in the life and the words of Jesus our Lord. From the battlements of heaven we hear the voice of exultant victory: "I am he that liveth, and was dead; and behold, I am alive for evermore . . . and have the keys of hell and of death."

THE GOAL OF LIFE

About a quarter of a century ago, THE WATCHMAN-EXAMINER carried an Easter article which I shall never forget. It was a symposium by a number of our leading clergymen of that time, telling how they felt as they approached the final goal of life. Among the writers were Russell Conwell, Robert S. MacArthur, Albert Lawson, John Humpstone, and S. Burnham. They wrote under such captions as "Sunset, Brighter a More Cheering Than the Morning," "There is No Death," "Passing Into Life," "At Home With Christ" and "Sunset on Jordan's Strand." All of these gentlemen were past seventy years of age at the time they wrote. What anthems of victory they must now be singing on that far away golden strand where shadows never come!

"The tomb is not a blind alley. It is a thoroughfare. It closes with the twilight to open with the dawn."

IMMORTALITY NOT A DREAM

Immortality is not a vain dream. It is not mere selfish thinking to cherish the hope of life beyond the shadows. We are more than bubbles cast up on the sea of time to float a little while, then burst into nothingness. Our souls cannot be compressed into so small a shell. We feel that here and now we are walking a new life in the hope of a glorious resurrection.

Col. Frank C. Rideout, Chaplain U. S. Army.

Hymn: "Worship the Lord in the Beauty of Holiness."

Prayer: (Adoration, confession, thanksgiving).

Hymn: "Jesus, my Lord, my life, my All."
Benediction.

I. Glorifying in the Cross

Organ: Largo (New World Symphony).

Invocation: "Enter into his gates with thanksgiving and into his courts with praise, be thankful unto him and bless his name; for the Lord is good; his mercy is everlasting, and his truth endureth to all generations."

Hymn: "As with gladness, Men of Old. . ."

Scripture: Gal. 6

Hymn: "Before the Cross of Jesus."

Meditation:

On the south coast of China, on a hill overlooking the harbor of Macao, Portuguese settlers once built a massive cathedral. But a typhoon proved stronger than the work of man's hand, and some centuries ago the building fell in ruins, except for the front wall. High in the top of that jutting facade, challenging the elements down through the years, is a great bronze cross. When Sir John Bowring saw it in 1825 he was moved to write those words now so familiar to us all:

In the Cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of the sacred story
Gathers round its head sublime.

The years come and go, but the Cross still stands, and men glory in it. They always have since that day of Calvary when its light first shone forth, and they will until He who hung upon it comes again and light merges with the light of His glorious countenance.

I.

James Reid suggests that the best way to gain some appreciation of God's love is to reflect upon life apart from any awareness of that love. In such an existence man is a victim of base passions and lusts; self-respect is absent; the world is triumphant; while faith and hope are crushed to earth. But a consciousness of God's love changes all that, renewing faith and hope, even as a spring for a better life is born within. We glory in the Cross that reveals such love and bow in wonder, praise, and praise because "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

But if the Cross reveals the love of God it likewise reveals the worth of man. With what jealous love the Father must regard His creatures to send His own Son to seek us out, to find the lost, and bring the lost home again. Some time look at that Cross with its torturing agony, its piercing nails, its cruel shame, and ask yourself this question: "Am I worth that? Could I ever be worth such love?" Evidently God thinks so, for with the Cross He has written in bold figures the worth of man.

II.

But we cannot stop here. We must also underscore the fact that the Cross gives meaning and purpose to life. It explains and interprets the sorrows and joys that fill our cup day after day.

And even after the victory of the Cross a man's

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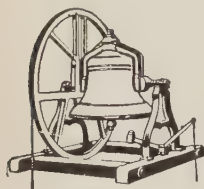
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character is not formed over night or in any easy fashion. It is begotten only after testing by fire; only after we take up our cross and follow Him. But glory in the Cross because it assures us of ultimate victory; it assures us we are not some meaningless speck in this vast universe; some helpless creature in circumstance. We are sons of God, made strong in struggle, being hewed and shaped for a glorious and eternal destiny.

And the Cross interprets not only the sorrows but also the joys of life. It rather staggers us with its declaration that life will not give up its sweetest joy or most satisfying moments save through a Cross. Only by losing our life can we truly find it and understand its deepest meaning. Do we sometimes wonder why life is lighted in a dim and dull fashion, why its tang and thrill are gone? We have lost the pathway that leads to real joy and satisfaction. It is lighted only by the Cross. One does not find joy by turning away from the promptings of the still small voice, but by being false to the highest and best, and by living for self alone. Rather it is by forgetting self.

Who do you imagine had the deepest satisfaction in his soul: Our Lord as He hung on the Cross or those who put Him there? The Cross reveals the very substance of joy, explains and interprets it, and points the path by which it may be obtained. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ."—*Osborne L. Schumpert.*

Hymn: "O Master, let me walk with Thee. . . ."

Prayer: (Worship, confession, thanksgiving, grace).

Hymn: "Beneath the Cross of Jesus."

Benediction.

1 1 1

The Church and The War

Continued from page 116

bility of the organization of an International Police Force.

Theodore Roosevelt, when he received the Nobel Peace Prize in Norway, in 1910, said: "It would be a master stroke if those great powers honestly bent on Peace would form a League of Peace, not only to keep Peace among themselves but to prevent, by force if necessary, its being broken by others."

On June 24, 1910, both Houses of Congress, without a dissenting vote, passed a joint resolution calling upon the President of the United States to take the lead in the creation of a world organization with peace maintained by the joint navies of the world.

So long as we are not living in an ideal world where force is unnecessary, where certain nations may violate the accepted international code, can the Church not support the idea of an International Police Force, consistent with a world organized for Peace?

Francis B. Sayre, former Assistant Secretary of State, in a radio address delivered June 1939, said: "Political and Economic Isolation is the direct pathway toward War. . . . The United States cannot afford to be a cipher

this crucial moment of the world's history. We must be resolute and prepared if necessary to withstand the aggression of the lawless. . . . If we are to gain peace we must build for it moral foundation.

"The only direction in which I can see hope for reaching permanent solutions is the way of Christianity. Christ understood human hearts and fathomed the depths of human life no one before or since. Until we have the courage to apply more fearlessly the principles he taught to our national and international problems, we are like children groping in the dark.

"It is time we awoke to the fact that civilization depends upon accepted moral standards among nations no less than among individuals. . . . America's magnificent heritage is the vision of this great destiny, that we should constitute the hope of an old weary world. . . . To the cause of right above right and of law over anarchy our interests and our civilization commit us. In no other way can lasting Peace be made secure. To this great end our country's Foreign Policy is dedicated."

1 1 1

The Valley of Decision

Continued from page 117

on them? "Multitudes in the valley of decision."

What shall we do in our own personal lives? Shall we take the line of least resistance, avoiding all responsibility, seeking only convenience and happiness, or shall we take up our cross? It has been the experience of Christians of every generation that, with ability, talent, and blessing comes responsibility. We must use it or lose it. "From him that hath not, shall be taken away that which he hath." Bear your cross or lose your faith, the law. Today millions who call themselves Christians avoid their cross and are confused in their faith. "Multitudes in the valley of decision."

II.

All God-centered religion worthy of the time has three dimensions and ministers to three basic needs of life:

1. Principles of morality and conduct.
 2. A philosophy of life or faith.
 3. Practical mysticism or prayer.
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its grip. Compromise in the moral realm, and both faith and prayer will be useless. Loss of faith and of course, both morals and prayer lose meaning.

So at one or the other of these points; faithful moral living and prayer, "multitudes today are in the valley of decision."

It's not enough for you to say that you are as good as every one else. That will not answer your need. Dr. Albert Day says, "The crowds always follow the band. Some bands with as much brass as brains have been marching down the street of doubt that lead to the perennial circus ground of Vanity Fair where rhetorical-acrobats walk the tight rope of sophistication and smart-alec critics on the trapeze of untutored imagination stupefy spectators with aerial nonsense." No, you must not follow the crowd; it must be your personal faith, personal morality or personal prayer. It is the prayer of a righteous man and not a righteous crowd that exerts a mighty influence. Your morality, your faith, your Christian life must be above the crowd.

Did you read Cronin's "Citadel?" Do you remember the young doctor who refused to first to prescribe sugar pills to wealthy patients for ills which existed only in their imagination? Do you remember the disintegration that came about in his own life as this young doctor fell before the temptation of easy money? The same disintegration comes into every life when there is a compromise. So, "multitudes are in the valley of decision."

Shall the doctor keep his eye on the patient or his fee? Shall the lawyer promote justice or his own interest? Shall the politician think of public welfare or profits? Shall business men seek profits only? Shall laborers wait the clock or their job? Shall students enrich their lives or pass examinations? Shall we strive to be happy or to be perfect even if our Father is perfect? There is the decision that we ourselves must make. In youth we repent for what we do. When we are old we must repent for what we are. We have already been reminded that the evils of this world are not due to bad people. Evil exists because good people are not good enough.

In a little village in New York State there once lived a woman known as Aunt Robert. Her only son went off to the city, got into bad company and into trouble. Aunt Robert prayed for him and finally took \$25,000 out of the bank and sent it to the city to get him out of jail. It was all that she had. She expected, of course, that he would come home. His pride kept him from coming home.

o for 20 years Aunt Robey met every train
asking everyone, "Have you seen Hermie
today?"

We have marked time long enough; we
Christians who have dodged responsibility;
who say we are good enough; who have
neglected our prayer life; He is waiting for
us to come up to higher ground. He has been
waiting a long time. Today, we are in the
valley of decision."

✓ ✓ ✓

Editorials

Continued from page 119

Nature or the wilds of a parish, the same
truth holds. One may feel as though he were
walking on eggs. One may almost fear to
move lest the encouraging balance of things
be destroyed. Yet success has a way of thrust-
ing her smiling face right up through an al-
most limitless area of disappointment and in-
expressible joy is there for the one who wants
that he knows enough to labor long for it.

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eye. Placed within a well designed bulletin
board with a cross above was this, neatly
printed: "THIS LENTEN SEASON REVIEW
THE PATH YOUR LIFE HAS TAKEN. This
is the season for repentance—if you have
wandered from the path. GO TO CHURCH.
It will guide you to the light."

The other advertisement had this: "BINGO
TONIGHT. 75 games—36 door prizes—8:30.
Our patrons know the rest. Specials. Large
fruit baskets. Assorted dinners. Groceries."

To come to the point quickly, the first was
an advertisement of a business house. This
kind of business had become known for its
religious advertising, both in the secular press
and over the radio. The second was an adver-
tisement of a Christian Church. Need any
more be said?

A sad situation! Business houses advertising
religion, and churches advertising? ??, should
make every pastor and religious person think
and drive believers in Christ to their knees.

Paul says, "Ye are living epistles." Today
we might say "ye are living advertisements,"
to be read of all men. What are we adver-
tising? What message have we for a troubled
world or a distressed soul? Just what sort of
rewards are we anyway?—W. R. S.

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less! Send postcard for 30-day trial offer.

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of the day, that awaken, stir, convict and, under God, con-
vert the multitudes unreached from your pulpit.

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I-3

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Mar. 1940

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McSHANE BELL FOUNDRY, Baltimore, Md.

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(Stamps or coin) brings, by return
post, that wonderful new Tullar hymn "What
Think Ye of Christ?" and 37 other "gems." Ask for

"Wayside Hymns" Address GRANT TULLAR
P. O. Box 246-D, Orange, N. J.

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